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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN
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OUR MISSION FIELD.

VOL. II. JULY, 1887. No. 7

THE names of our missionaries of the last year in Indian Territory, are regretfully dropped from our list because the Missions to the Creeks and Seminoles are to be formally transferred to another department of our church work—the Home Mission Board, on July 1st. This is done in accordance with an overture from the Foreign Board, and by approval of the last General Assembly.

ASSEMBLY NOTES.—The Standing Committees of the Boards of Foreign Missions, of Home Missions, and the Work for the Freedmen, all made recognition in their reports of the valuable aid afforded their departments by the Woman's Societies and contributions.

REV. H. C. HAYDN, D. D., Chairman of the Standing Committee on Foreign Missions, presented resolutions calling for $1,000,000 for next year; appointing the first Sunday in November as a day of special prayer for Missions; on simultaneous meetings, such as were held throughout Great Britain last February, to be held among our churches during November, and inviting Sunday-schools and Women's Societies everywhere to coöperate in their observance. New Jersey has been organized for several months for such meetings.

OTHER resolutions presented, equally dear to our hearts, were those for a Manse Fund of $50,000 (a very modest proposal), and a permanent fund of $1,000,000 called for by the Committee on Ministerial Relief. Dr. Cattell, Chairman of that Committee, proposes regular "annuities" for "honorably retired ministers and missionaries." Not charity, but a well-earned *annuity*, that is the word! The women of the Church will like that ground. Will not many of them in devout gratitude for the teaching and example of faithful pastors, open their purses toward this fund?

ONE of our Presidents says the $1,000,000 Resolution "must mean prayer, faith, work and success. The women's societies must do their full share."

SOME ladies have subscribed for copies of WOMAN'S WORK to be sent to summer hotels for the season.

A VISITOR to the Chinese Home in San Francisco remarks that the children are kept sensibly, in their own costume. She watched them coming out of church after morning service, when "each raised her paper umbrella to shield her head from the sun. Not one wore bonnet or hat. The only Americanism I could discover was that some of the girls had banged their hair."

THERE are 30 Chinese Sunday-schools in New York and Brooklyn, of which 6 are in the latter city. The oldest of these, that connected with the Central Congregational Church, has an average attendance of 45 pupils, of whom 14 are church members.

The largest New York school, that of Trinity Church (Baptist), averages 42 members, and 120 Chinamen in the city are members of Christian churches.

A LADY in Chicago kindly furnishes the following statement:

"There are five Sunday afternoon schools

for the Chinese in Chicago, and a mission under care of the Third Presbyterian Church, where are four school sessions a week, a Bible-class Sunday noon for young Christians, and a prayer-meeting, conducted in Chinese. In the past four years nearly fifty have been baptized in the several churches. Five of this number are pursuing their studies preparatory to missionary work."

A YOUNG Manchu girl has come to her dreary destiny as Empress of China, in the very year of Queen Victoria's Jubilee. Could anything more distinctly illuminate Tennyson's line, "Better fifty years of Europe, than a cycle of Cathay," than the contrast between the monotonous outlook for this child-empress, and a look backward just fifty years, to that first request of the Royal English girl to the Archbishop of Canterbury, "I beg Your Grace to pray for me?"

For one who does not know how to ask prayer, should not much prayer be offered that the Books which were "flying about" the Siamese palace—the Book that has found entrance to one noble Chinese palace; the Word to which the Queen of England makes supreme appeal, on which all the greatness of her reign is founded, may penetrate to the mind of this heathen Empress? Let Christian women pray that even in the lifetime of this woman, a new order may come to China, and the light of Heaven break in on "Cathay."

AN OBERLIN Professor while on a scientific expedition into Alaska last summer had an Indian guide who was an accredited heathen, but the simple creed he formulated might test many a Christian.

"I think," said the Indian, "God is the boss of us fellahs and every man all. God loves us fellahs and every man all. I love God and every man all. I wish every fellah loved God."

APROPOS of Indian wit: As a party of Crow Indians just arrived at the Carlisle School were crossing the grounds to their quarters, the suggestive cry rose all about them, "Caw!" "Caw!" "Caw!"

A COPY of the Muskokee New Testament has been received at this office from the Bible Society,—as Dr. Gilman says, "An illustration of woman's work such as you do not often see."

THE "General Land in Severalty Bill," which has recently become a law, makes the same provision for women and girls as for men and boys. The allotment where land is fit for grazing only, is to each head of a family, 320 acres; to each single person over eighteen years, 160 acres; to each orphan child under eighteen years, 160 acres; and to each other single person, 80 acres.

The Latest Studies on Indian Reservations, a little book (paper cover, 25 cents) just issued by the Indian Rights Association, of Philadelphia, is as thoroughly interesting and valuable as it is unsentimental. The author, Mr. Harrison, gives the results of his open-eyed observations on visits to fourteen reservations last year, and frankly states his "Reflections." Read this book yourself, and send a copy to some missionary at the West.

AMONG Mr. Harrison's views of what is needed for the Indians, are: a coherent system of Government schools for *all* the children; that their education should be predominantly industrial, and many boarding-schools of this character should be established in Western towns; that those educated at the East should scatter themselves among white men, and not go back to reservation life; that children should be set to using English and drop their savage tongue; that reservations should one by one be broken up as the people are ready for citizen's duties; that the office of Indian Agent should be enlarged and better paid, so as to secure men of high character for agents; that in reservations suited to it, the Indians should be encouraged in stock-raising, and to make a success of it, grazing lands should not be allotted in severalty.

TWO WEEKS after the Church Missionary Society called for three ladies for East Africa, three offered themselves, and a fourth renewed a former offer.

OUR MISSIONARIES IN THE UNITED STATES,

AND POST OFFICE ADDRESSES.

Miss Olivia P. Ball,	Versailles, N. Y.
Miss M. M. Baskin,	933 Sacramento Street.
	San Francisco, California.
Miss Emma R. Cable,	" "
Miss Margaret Culbertson,	" "
Mrs. Ira M. Condit,	Los Angeles, California.
Miss Jennie B. Dickson,	Poplar Creek, Montana.
Miss Susie A. Dougherty,	Round Lake, Wisconsin.
Miss Cornelia H. Dougherty,	" "
Mrs. Minnie E. Ells,	Odanah, Wisconsin.
Miss Margaret C. Fetter,	Omaha Agency, Nebraska.
Mrs. W. S. Holt,	Portland, Oregon.
Miss Nancy Hunter,	Yankton Agency, Dakota.
Miss Kate McBeth,	Lewiston, Idaho Territory.
Miss S. L. McBeth,	Mt. Idaho, Idaho Territory.
Miss C. C. McCreight,	Poplar Creek, Montana.
Miss Martha A. Shepard,	Tama City, Iowa.
Miss Anna Skea,	" "
Mrs. E. A. Sturge,	San Francisco, California.
Mrs. Morton F. Trippe,	Versailles, N. Y.
Mrs. Margaret C. Wade,	Omaha Agency, Nebraska.
Mrs. John P. Williamson,	Yankton Agency, Dakota.

FASHIONS AND MISSIONS.

The Empress of Japan lately visited the schools of Osaka in European costume, and, through the public press has favored its adoption by her country-women. The effect has been to give a great impetus to the desire of Japanese girls for everything in our Western civilization. As our letters for the month show, the girls' schools in Osaka and Tokyo are very full and popular.

We might be expected, therefore, to congratulate ourselves on this movement by the Empress. On the contrary, we regret it. The best thing the West has for women in Japan, is not Paris gowns. They already have a national and becoming costume. There are cheap materials for the poor and "costly as their purse can buy," for the rich; all girls learn to do their dress-making at home, and as garments are in the same style from one generation to another, they are spared the fatigue and expense of following changeful fashions. The innovation threatens a loss to the simplicity of the home. It is calculated to distract the school-girl from higher study to have to master Parisian trimmings and pockets and drapery, at this stage of her mental development, and she is not likely to make a success of it, at once. She will, now and then, appear grotesque to foreign eyes, with her incongruous blending of Dai Nippon and French fashions, and for a season, be very little at her ease in the unwonted boots and hats and sleeves.

We have seen village girls in Asia Minor who were lithe and picturesque in their native *shelvahs*, broad girdles and slashed jacket sleeves, but the moment they were put into American calico dresses, though vain of their *à la Franca* style, they were transformed into awkward, shapeless figures.

We would rather not see this phase of the western fever in Japan. There would seem to be more promise in a dignity and national pride that discriminates between the wares in the world's bazar, and applies the old motto to this question of dress, "Ye custom that good is let no man despise."

Among eastern nations are many graceful salutations and forms of etiquette which the wisest missionary teachers respect and cherish. There are some "American ways" it would not be worth while to transplant to the East, and it may be questioned among other things, whether it is a satisfactory use of a missionary's time and strength to make foreign clothing for children who already possess a civilized dress.

The case is entirely different among savages. In Africa, one of the first signs of regeneration in a soul has often been the request for a shirt, and among our Indian tribes missionaries must fight the blanket relentlessly. The Indians are among us, belong here, and Christian effort aims to make them citizens of our Republic. It is a step toward fitting an Indian to be a citizen, to put him into a citizen's dress, and nothing more disheartens a teacher than to hear that one of her boys has gone back to the blanket. It means that he has gone back to the wigwam, to the medicine man, to gambling, to the lazy, roving life; he has gone back to barbarism.

With adults the end cannot be reached at a bound. Some Indian women feel hampered in the white woman's complete costume, and our teachers request, therefore, not ready-made dresses, but the material for them, to allow an Indian modification in the style. But with the children they cultivate an ambition to dress like white people, and one of the simplest ways to help our schools in the West is by a box of suitable clothing, materials and patterns.

THE NEW TESTAMENT IN THE MUSKOKEE, (CREEK), COMPLETED AT LAST.

I said to some ladies the other day, as I showed them a beautiful volume, "I have just had the crowning joy of my life, in receiving the Muskokee New Testament entire." But I immediately added, (as I thought of the four children, all of whom God had made earnest workers for Himself), "Should a mother say that?"

And yet, although this may not be the crowning joy in its nature, it surely is in the vastness of its occasion. If the woman of old called upon her friends and neighbors to rejoice with her over the lost piece of silver found, surely I may well call upon fellow-workers, throughout the Master's vineyard, to rejoice with me over the New Testament, complete in the language of a people who were much behind neighboring tribes in accepting offers of Christian schools among them. Not only so, but, after having ventured to admit missionaries, they were in a few years deprived of them, through the wrong doing of a "wolf in sheep's clothing," which was taken advantage of by their wicked United States agent for the expulsion of all, from the tribe. It was not until 1841 that a missionary was allowed a permanent place among them, and he, Rev. R. M. Loughridge, D.D., not without close limitations, so fearful were they of innovations upon their rights and customs. Being a missionary's daughter, I was brought up among their neighboring tribe—the Cherokees—and, so far as I know, the Muskokees, were the only southern tribe among whom Christians endured persecutions, even "cruel scourgings," for the Master's sake.

How great the change! Their late principal chief, Rev. Samuel Checote, had been for tens of years an honored minister of the Methodist Episcopal church, and gave help on many of the books of the Testament. Their present chief also has given very valuable help, and I am sure, shares in my joy over its completion.

Would that your space would admit of a somewhat extended history of the labors through which this translation has been accomplished, including names of workers. Dr. Loughridge has survived not only the interpreter who worked under him in the translation of Matthew and the first chapter of John, but three others, who worked later. The four were all men of remarkable fitness for the work, and, by no means the least so among them, was the youngest, N. B. Sullivan, who died of consumption in Albuquerque, N. M., March, 1886, after passing the examinations for entrance at Princeton College. Working with me, he spent far more time and mental labor on it than any other interpreter, because it was the first revision. But Rev. T. W. Perryman, now of the Nuyaka Mission, has worked with me over a larger part of the Testament than did he, covering very nearly the whole. Both names are specially worthy of enduring fame in connection with the Muskokee Testament. Of Baptists, Methodists, and others, also, who have cheerfully helped me, I would make grateful mention.

And now a word of explanation as to my work. Matthew, the Acts, two-thirds of Luke, the epistles of John and two-thirds of his Gospel were translated by others, but on all these except the latter two, translated by the late Hon. S. W. Perryman, under the guidance of my now deceased husband, I have averaged more labor than on those of my own translating. Ephesians, Titus and James are the joint work of the late Rev. James Perryman, (Baptist,) and myself.

If the great apostle was inspired to put on record in this same New Testament the request, "Help those women who labored with me in the Gospel," may I not say through WOMAN'S WORK, help by your prayers those women who added to their own heavy burdens from my other work, that they might help in giving to the Muskokees the word of life? At least eleven there were, who helped me thus during the many years through

which my translating went slowly on at Tallahassee.

Three of these have "fallen asleep," one "as a shock of corn fully ripe," at ninety-one, one from married life in the prime of womanhood, and the other in its opening days, from the seminary at Fulton, Mo., where her talents and Christian worth had given a remarkable brilliancy to the shining of her light.

Pray, then, for blessings on the remaining eight, when you feast upon the pages of the New Testament, and rejoice that after more than thirty years of alternate working and waiting, the precious whole has at last been given to one more tribe. Pray, too, that in this tongue it may "run and be glorified."

One thing more. The incomplete Creek Testament which lacked eleven books of the latter part, was first sold for eighty cents, then for fifty. Imagine, then, my joy in receiving from the managers of the American Bible Society, with the first volume complete, word that the Creeks may now have it at twenty-five cents!

Shall I not go in the light of this joy through all my remaining days?

A. E. W. Robertson.

OF OKMULGEE, I. T., May 18, 1887.

SEMI-CENTENNIAL OF THE NEZ PERCE MISSION.

Fifty years last November since the Nez Perce Mission was founded by Mr. and Mrs. Spaulding.

When it was announced that we would celebrate the anniversary in the new church here (at Lapwai, Idaho), and the old people would be called upon for reminiscences, many were the surmises as to what kind of a meeting it would be. "Would it be like camp meetings, Fourth of July, or Christmas?" Good old Elder Billy, from Kamiah, said with beaming face, "Oh, I know; it will be just like presbytery." He, with his sprightly ways and clear memory, added much interest to the meetings, held on five consecutive days. He sang, "The Year 1887," to the tune he had been taught soon after Mr. Spaulding came. An old woman one evening sang in sweet but tremulous tones, an obsolete Nez Perce hymn—"The Prodigal Son."

Robert, Billy's son, pastor from Kamiah was chairman, while a young man from Oregon Training School, with ready pen, kept the minutes of the meeting.

The old people, much to their delight, were literally to the front, answering questions or relating incidents, not the least afraid of the two white people always present with pencil and paper to take notes. They say it is only wild whites who make fun of them.

The questions asked probed away back beyond fifty years, and unveiled a dark picture—the Nez Perces, young and old, worshiping the sun, dancing around the sacred pole fearful lest they might get too near to it and dance no more; and, Jew-like, bringing tithes and first fruits to their priests.

It seems they received their first idea of the whites from a Nez Perce woman, who had been taken captive in some battle fought with other tribes over in the buffalo country (Montana). Perhaps she was taken into British America. She escaped, and found her way back to tell what a strange people she had seen with white faces and strange eyes and hair. From her description, they were called Sogappo (crowned ones), so that when Lewis and Clark came among them, they knew at once they were crowned ones, and treated them accordingly. The old people did not quite agree as to who told them first about the Book from Heaven. They were so anxious to obtain it, that two Flat Heads and two Nez Perces were sent to search for it, and for some one to tell them what was in it. Certain it is, while they were searching for the book and its interpreter, the Lord was preparing two of His chosen ones for this very work. Mr. and Mrs. Spaulding were then in the theological seminary at Cincinnati, where Mrs. Spaulding studied with her husband.

* Mr. Deffenbaugh read in one of the meetings a letter written by Mrs. Spaulding while in the seminary, showing a heart full of love for the Master. That letter was fifty-four years old. He read also another letter written by this consecrated woman just after

* Present missionary at Lapwai.

she reached this "dear spot," as she calls this place. What breathless silence while these letters were being read, broken only by

APACHE GIRLS AS THEY ARRIVED AT CARLISLE SCHOOL, NOVEMBER 4TH, 1886.

the solemn "oh!" of old Jacob, Noah or some of the others now on the border-land.

In one of the meetings we listened to Old Feather's blood-curdling details of the Whitman massacre. It was not out of place, for the uprising which followed caused Mr. and Mrs. Spaulding to leave the work they had so faithfully carried on for about twelve years. Mrs. Spaulding died soon after from exposure at that time.

In the succeeding dark period of more than twenty years, the Nez Perces were without missionaries. The truth to human eyes was lost. The old people kept up a kind of worship, but the false and true were so mixed, that if it had not been for the two "big commandments," —which lived through it all—"Thou shalt not steal" and "Remember the Sabbath Day," it would have been hard to tell there had been missionaries among them. Mrs. Spaulding gave them an illustration of the keeping of the Sabbath, which is not forgotten yet.

Mr. Spaulding had gone to see his friend, Dr. Whitman, about the time of the massacre, and it was supposed had shared the same fate. One Sabbath, Eagle and others went to Mrs. Spaulding's little house on the river bank, and telling her all they knew, urged her to flee—they would take her to a place of safety. The fragile little woman stood in her cabin door and made answer: "I will not flee on the Sabbath; the Lord can take care of me here." A council was held around the corner of the house, and the result given her. "If you will keep the Sabbath, we will keep you!" and they placed themselves as guard around her house.

The Lord's place and time for *quickening* came at Kamiah in 1870, when the Nez Perces had reached a depth of degradation never known before. The instrument God honored was a red brother from the Ackamo tribe, a Methodist, who appeared in the great camp at Kamiah, the place of annual resort

THE SAME APACHE GIRLS FOUR MONTHS AFTER ARRIVING AT CARLISLE.

for drinking, playing cards and horse racing. These now good men, elders and preachers, were there in paint and feathers, with many wives, when the Lord met them. Their red brother wielded the "sword of the Spirit," so that the cry of Paul became the cry of the multitude; the camp became a Bochim (the name it bears to-day); the feathers and tails (emblems of their attending spirits), the bottles and the pipes were cast away; and a large number separated from all but one wife, then and there, and were united in Christian marriage, but stood up in such numbers as to cause uneasiness years after as to the strength of the individual tie. Felix, a Kamiah elder, only about two years ago became troubled on the subject, took his matronly wife, went up to Robert's, and they were married for sure.

The work of grace spread throughout the tribe. Mr. Spaulding, their first missionary, was sent back to them the year after that camp meeting, an old man, to gather in the sheaves. He died here in 1874.

A thank-offering was taken up during the celebration for Foreign Missions, amounting to $52.60.

On the last evening, Mr. Deffenbaugh gave a running exposition of the fourth chapter of Deuteronomy, forcibly illustrating the blessings and curses recorded there by contrasting God's dealings with the two tribes—Nez Perces and Cyeuse. The Nez Perces are alive to-day, an honored tribe, because they did cleave unto the Lord, while the Cyeuse rejected the message, killed the messenger, and the prophecy was fulfilled in them, "Scattered among the nations, few in numbers," their identity lost as a tribe. Many present listening to these words were partly Cyeuse.

This people cannot help but see loving care, sovereign love, in warp and woof of the Nez Perce history. *Kate C. McBeth.*

DO INDIANS EVER LAUGH?

Some Indian school-boys found their teacher had a great aversion to frogs. To them it was a continual source of amusement to see her run away from them. One day a boy caught one, and shut it up in the table drawer. The teacher entered the room. All were in order, but when she opened the drawer the frog, glad to gain its liberty, leaped out upon the table and the teacher made a great ado. One of the boys in a gentlemanly way, took up the frog, carried it to the door, and threw it out. No sign of enjoyment could be discerned in their faces. They remained through school hours retaining their solemn dignity. Afterwards as they told of it, they laughed until the tears came, laughed over and over again, as they remembered the dismay of the teacher. Why did they not laugh at first? They had not yet come into the ways of white men enough to realize that we would excuse rudeness in our pupils, under these circumstances, and they consider it rude to laugh aloud, or to laugh at all at the expense of another in the other's presence.

An old woman who owned a poor old pony which was almost dead from starvation and hard work, had brought the pony in and tied him to the fence. He was literally "skin and bones." While I was in the house I heard the woman making a great outcry and ran to the door just in time to see an immense flock of crows fly away. I said, "What is the matter?" She replied that the crows had come to pick her poor old pony's bones while he still lived. She saw the funny side of it as well as I, and laughed very heartily. When one of the young lady missionaries asked an Indian woman for her "Wakan sica tanka" instead of her "Waksica tanka," no one laughed till the teacher was gone. When I inquired why the dish-pan was not given, the reply was, she did not ask for the dish-pan, she asked for "The great evil spirit," and I assure you no Indian woman hears that story without laughing heartily. Another teacher meaning to ask for a tub, asked for a young man, and though to her face they did not laugh, I have seen a whole sewing-school convulsed with laughter over the mistake several times since. When one of the ministers from the East attending

our meeting went up to a group of Indians who could not understand a word of English, and tried to enter into conversation, of course there was no response. He said to me as I came up, "Why do they look so solemn?" I interpreted what he said to the Indians, and all laughed and said "We did not know what he said, why should we laugh?" It does not seem to occur to those asking the question, why they do not laugh, that they have but little to laugh at in the presence of white men.

Indian children are in the house quiet and orderly; they sit and listen to hear older people talk, and if anything is said that is very amusing, so they cannot control themselves, they put their hands on their mouths, and run outside to laugh. Men laugh gently and quietly, and now and then you may hear an old woman laugh long and loud; if so, some relative will say aside, "Hear how loud she laughs, like a white man, she is unwomanly." They are a very social people, and around the camp fire one may hear many legends and fables, hear many old war songs and nursery rhymes.

They are human. They are men and women. As a race they are neither treacherous nor lazy, but of course among them there are some who are both, just as among us.

The Indians laugh and cry, they eat and sleep, they walk and run, they talk and think, have hands and feet. There are children among them. They are not born grown up with tomahawk in hand, ready to go on the war path. Let us save the youth, and so help the old men and women.

Miss Collins in the *American Missionary.*

THE CHURCH'S HOUR.

"No fewer than one thousand five hundred and twenty-five students have offered themselves as willing and desirous to be foreign missionaries."—Dr. Mc Cosh.

Oh Church of Christ! arise and sing
A glad thanksgiving to thy King.
Bring forth the silver and the gold,
And all thy hidden stores unfold,
To deck His messengers to-day,
And send them on their glorious way!

Was ever tale so wondrous heard
Since rapt Apostles preached the Word,
And Pentecostal tongues of flame
Upon the holy watchers came,
And saints o'er all the Pagan world
The banner of the Cross unfurled?

Yours, Oh Church! is the priceless boon
To plant this standard, sure and soon.
Will ye delay? On sea and shore
Millions of tongues your aid implore.
A world unsaved lies at your feet,
And "send us forth"—brave hearts entreat,
To shed on heathen lands afar
The brightness of "The Morning Star."

Each Sabbath from your myriad fanes,
Peal forth to heaven the hallowed strains
Which tell of perfect peace and love,
Your Bridegroom's gift, poured from above
On you! On *you!* and will ye hear
The nations wail, with idle ear?
The next may be: "The Lord is here."

And when the wretched heathen call
Mountains and rocks on them to fall—
Alas! if it has been thy lot
To know His will and do it not!
Then bring thy gold and silver now,
In love and tender gladness bow,
And giving all things for His sake,
With Him, e'er long, the Kingdom take.

Lizzie Fenner Baker.

THE work of missionary teachers among the Indians involves much greater trials, hardship and isolation than eastern people can understand and appreciate. With all possible facilities and encouragement it would still be a most toilsome, lonely and depressing life for all persons of seriousness and sensibility. So far as I have been able to observe, none of the people engaged in such work have adequate means or instruments for it, or adequate support in any way.—*Latest Studies on Indian Reservations.*

From Bishop's "Old Mexico." Copyright, 1883, by Harper & Brothers.

* Mr. Bishop, who in his observations on the Pacific Coast has only fair words for the Chinese, strolling through their quarter in San Francisco, notices that their buildings are not of their own erection.

"They fit themselves to what they find; they fit themselves in with all their peculiar industries, their smells of tobacco and cooking-oil, their red and yellow signs and hand-bills, opium pipes, high-soled slippers, sticks of India ink, silver pins and packets of face-powder, their fruits and fish, their curious groceries and more curious butcher's meat; they have fitted all this into the Yankee buildings, and taken such absolute possession that we are no longer in America, but in Shanghai or Hong-Kong. The restaurants make the nearest approach to the national façades, but this is brought about by adding highly decorated balconies, lanterns and inscriptions, and not building outright."

Miss Cable, who knows, if anyone, what is inside Chinese houses and opium dens in San Francisco, says: "After six years' visiting I have yet to encounter men or women quarreling, in the Chinese quarters. I have yet to see anything aside from dirt, and the results of ignorance, that would shock the most refined sensibilities."

* *Old Mexico and Her Lost Provinces.* Harper & Bros. Price $1.50.

"House to house visitation" has been Miss Cable's special sphere in connection with the Mission Home in San Francisco, and she has won her way from the prejudice which met her first calls, when the moment she entered a house the little girls "disappeared as if by magic," to such confidence of parents, that at Christmas-time in 1885, she had eighty-four little heathen girls upon the platform of the Chinese Church. "Not one of these children had been taught in clean, well-ventilated school-rooms,where they could be subjected to order and discipline," but their teacher had sought her flock one by one in the tops of houses and in underground cellars, and instructed them amid the "bad air, the gongs and drums and gossip" of such places. Touching stories of these children, and many glimpses of their mothers, who never cross the thresholds of their homes in years, may be found in a little pamphlet, "*Six Years Among the Chinese Women and Children*," published by The Occident Printing House, 757 Market St., San Francisco.

BABY AH YING.

Baby Ah Ying is the child of Tong Hay, wife number two, of Low Chew, an opium smoker. Low Chew was cruel to his wife, and she fled from him one morning early, while he was yet asleep from the effects of his opium dissipation of the night before. She went to the police office at the old City Hall, where she told the story of her wrongs and abuse.

But the chief of police said, "You have committed no crime, this is not the place for you. There is a Home for your people at 933 Sacramento Street. I'll send a messenger and see if they will take you there." To the messenger we said, we had never had so young a child in the Home. "I do not believe you would ever regret taking her," he said, "the baby is so bright and pretty, and is playing peek-a-boo with the officers over her mother's shoulders."

We finally returned word that she might come. At 11 o'clock the door-bell rang, and on answering the summons, we found an officer with Tong Hay. In one hand she had a package, containing all her earthly possessions—in the other an umbrella. Baby Ah Ying was strapped upon her back, the tiny feet encased in Chinese shoes and American stockings. A sleeveless lavender jacket, lined with pink, trimmed with black braid, edged with blue braid, was worn over the half-dozen under-garments, and the whole adorned with the regulation pink calico apron, with its immense square pocket in front. On her head a flannel cap, with horn-shaped appendages above each ear, completed the grotesque costume. Ah Ying was six months old, and became at once the pet of the house. She soon learned to walk and talk, and her first lispings were "God is love," and "Jesus loves me," taught her by Hoormah, the Nestorian woman, who has since gone back to her country.

The little one early gave promise of a remarkably bright mind. When but four years old, she would come into the class with the older girls and, perched on a chair, join in their school exercises, repeating accurately verse after verse of Scripture, and singing hymns and kindergarten songs with a will. Though now but six years old she is reading in the Second Reader, and can write quite well. She has a talent for music that seems remarkable, for one of her years. Her voice in church is heard above all the others, and she is a perfect wonder to the Chinese men, who sit and gaze at her, sometimes saying, "Heap smart girlie."

Strangers are often moved to tears when listening to her singing "The Sweet Story of Old," as she suits gestures to the words:

"I wish that His hands had been placed on *my* head,
His arms had been thrown around *me*,"

and with clasped hands on bended knee,

"Yet still to His foot-stool in prayer I may go,
And ask for a share in His love."

Visitors say to us, "I wish you would give me that child, she is so bright and interesting, I could love her as my own."

As she has thus early been taught of a Saviour's love, before her mind could be influenced by false ideas of the many gods of the heathen, we have great hopes for the future of little Ah Ying.

San Francisco. *M. Culbertson.*

AN UNROMANTIC VIEW OF ZACATECAS.

One who lives in this bright summery city, just within the tropics, set among the summits of a branch of the Sierra Madre, naturally compares March days here, with the bleak, blustering days of the same month in the old home. Side by side with the season comes a comparison of a thousand other things which must strike every new-comer as novel: the color of the houses, the dress and manners of the people, the narrowness of the streets, the brightness of the sunshine, the want of vegetation on reddish-gray mountains, the plains covered with coarse plants; cactus and palm, mesquite and maguey, and dozens of different kinds of shrubs, all bearing thorns and little else. What would you think to see one of your beautiful well-farmed valleys with its May carpet of green suddenly turned into one of these great flat, red, parched plains that we see from Zacatecas? Yet, even these plains take to wearing green, when, after awhile the rainy season comes, and bountiful showers fall almost every day. Where it seemed that every germ of life must have been burned up by the intense heat the welcome rain brings up innumerable plants, and the whole surface is covered with life.

Zacatecas is beautiful for situation, and one can take the street-cars at the station, go down the principal street, put up at the best hotel, take a walk in the "alameda" or park, see the crowd of people, go to the station with the idea that he has "done up" the city, and leave, knowing sufficient of its principal characteristics to describe it; and yet as a matter of fact, he knows nothing at all about the life of ninety-nine of every hundred of its inhabitants. Seen in this way, the city looks very well; but we, whom duty calls away back from the main streets and into the poorer houses, get a darker view of things as well. Near the outskirts the houses are surrounded with the offal of the city, and with odors so foul it would seem impossible for human beings to live in such places, yet often on entering a hut close and illy ventilated, that same outside air seems agreeable.

Some of these poorer huts are truly repulsive. The Mexicans are naturally fond of bathing, where there is a prodigality of water, —it may be from instincts of cleanliness, or because on bathing a "cooling sense glides down their drowsy indolence," which makes the pleasure worth the work involved. But here in Zacatecas water is not so plenty, and, as it costs work to bathe the person and cleanse the house, in many cases it is not done.

Man is a gregarious animal, especially if he lives in Zacatecas. In extent of territory the city is very small,—a mile and a half long, and half a mile wide; but, within these narrow limits, it is said there dwell 65,000 souls. It is no uncommon thing to find several families huddled together in one small hut, sometimes in a single room, plus dogs, plus cats, plus pigs, plus vermin, — a happy family. It is nothing uncommon to find a number of sick people, black with spotted fever or small-pox, lying in the common room, with nothing between them and the earth save a thin, straw mat. In the same filthy room one may find a filthy woman baking filthy corn cakes over a fire which emits a most filthy smoke, and probably some half or entirely naked filthy children who are fortunate to have a roasted sheep's head to pick over. But why prolong a description of things so repulsive? It is enough to say the conditions of life are so different here in many important respects from the severer climate of the North that poverty can live on less, and so the squalor is more extreme.

As in every case external life is but a reflection of the spiritual, did we not reflect that this is in great part the result of idolatry and priest-craft of the church of Rome, we might be tempted to ask ourselves whether these human animals really have souls. But, remembering the true state of things, and, at the same time the promises to those who sow

their seed in the morning, we can hope that, in these vast spiritual wastes scorched by the fires of Romanism, when the season of rain does come, under the grateful influences of the daily showers of the Spirit, germs of life will be found buried in countless souls.

I do not write of all the inhabitants of Zacatecas; only of the poorer class, which, however, are in the majority,—not because they are all so poor they can do no better, but because they do not feel the desire to do and be better. Many a one among them whose means, if properly used, would secure a living infinitely more decent, can see no reason for change. Our great work as Christians is to introduce principles that will produce better results, and enforce by example what we teach. *Jean E. Haymaker.*

NOTES FROM SIDON SEMINARY.

Miss Eddy, in her Annual Report, the eighth which she has presented to the Syrian Mission during ten years connection with the Seminary, mentions an effort to gather old pupils and teachers together in Sidon, and gives interesting facts concerning some of those present. She says of the five graduates of the last class.—

One has gone to Haifa and is teaching in the employ of an English lady; two are teachers in Sidon; another is in the Prussian Hospital in Beirût, seeking restoration from effects of poison administered by an enemy of the Gospel to several Protestants, in Aramoon, where her parents lived. She is recovering, but her mother still lingers between life and death, and both her grandparents have died. The fifth is studying English in Beirût Seminary.

Of other former pupils, one commenced a school for girls this year, in Deir Mimas, where hitherto girls and boys have studied together. She reports fifty-four pupils, three of whom ask admission to the church. She also teaches advanced classes in her father's boys' school. On Thursday afternoon, a half-holiday, she conducts a prayer-meeting for the women of the village. Another is teaching for the British Syrian School, and her employers in Hasbeiya are loud in praise of her Christian character and gift of telling Bible stories so that the pupils hang on her words. Another was transferred from Ilb, and since her leaving, the people have repeatedly petitioned for her return. She learned wholly by herself to play on a small organ melodeon, and a Metawalie Sheikh has offered to pay one-third the expense if an instrument is procured for her to play in his village. Another, who has been twelve years a teacher, recently married. She made a visit to Sidon and on her return wrote: "After I reached home my friends came to see me, and asked, 'What did you see in Sidon?'" To the children I told about the Christmas entertainment; to the men and women the zeal that I saw in the workers. One of the Greeks present said if there is a meeting for women in this village, I will send my wife. A meeting was held, and there were present seven women and one girl. I thanked God who gave me the opportunity to visit you, and who did not allow me to return empty."

Among the shadows of the year is the fact that some of our pupils have been induced to teach for other sects where they are obliged to teach what they do not believe.

Mr. Duncan, a well-known missionary to the Indians in British Columbia, has given us the following bit of personal experience.—

"I was teaching the Indians to write letters, and, as a matter of course, began with the name of the place at which the letter was supposed to be written. About that step there was nothing to call forth any remark from the Indians. Next came the name of the month. That elicited some smiles, but no questions. Then was added the day of the month, which also caused some interest, but no surprise. When, however, I added 1860 for the year, immediately the Indians enquired what did those figures mean, and why was the year so named?

"For a moment I was stunned at the answer which the last question called for. Never before had I realized the startling meaning of those figures in connection with the Gospel, and how severely they witnessed against the Christian Church.

"The Indians seemed at once to seize with awe the information I offered on the subject, and their looks but too plainly indicated both reproach and astonishment, that the message of God should have been withheld from them so long.

"I felt both ashamed and humiliated for my race, and wondered how so many generations of Christians, since the Apostolic Age, could have dared, as they have done, to so wilfully and fatally neglect, or at the best but trifle, with their Lord's Commission."

* AN IMPERIAL WEDDING.

The present Emperor of China ascends the throne this year. So, it is all important he should have an Empress suited to his lofty rank.

After gathering Manchu maidens from near and far, rumor reports his aunt, the Empress, to have chosen her own niece to this station. The Emperor may have many other wives, after a time, but none equal to the first one in rank. She probably has no voice in the matter, but must abide by her parents' decision. Perhaps she has never seen the Emperor or heard anything good about him, still she must submissively yield to her destiny.

The young lady having been found, the next step is to find a lucky day for the marriage. The book of lucky days is consulted, and the *Yamen* officials wait upon the Emperor to inform him of the one most auspicious. Then a paper of ceremonies is prepared showing the proper way to conduct the wedding of so high a personage.

The Emperor sends two highest officials in the realm with presents of silks, satins, and ornaments of gold, silver and jewels, at four o'clock in the morning, to the chosen bride. These are carried on a handsome table ornamented with dragons, the imperial insignia, and placed with great state, in the court of the young lady's home. When the presents arrive at the gate, her father kneels and receives them; then, facing the palace, he and his sons kneel three times, and strike their foreheads on the ground nine times.

The day before the marriage ceremony, the Emperor commands certain officials to go to his own special temple, within the forbidden city, and there worship his ancestors; also, at the temple of Heaven and Earth, by spreading out a paper, with the name of the bride upon it, to inform these deities of the approaching wedding. The same day, another present is sent from the *Yamen*, more gorgeous than the first, intended for her family as well as for the bride herself. Again, the father meets the messengers at the outer gate, and with much etiquette, kneels and receives the silks, satins and gold, as well as horses and saddles, a truly royal gift. Again, the family prostrate themselves in the court, and this time the mother, too, knocks her forehead nine times on the ground.

In the meantime, the Emperor, wearing his imperial robes of yellow satin, beautifully embroidered in dragons, and a dragon-shaped hat of martin or sable, goes to pay his respects to the present reigning sovereign, which he does by knocking his head on the ground before her. He then gets in his cart, returns to his palace, and awaits his bride.

At four o'clock in the morning, when the drums are beating, two of the greatest officials, with ten followers, also a lady of rank, in a green chair, with attendants, proceed to the bride's house, to escort her to the palace. The imperial chariot, provided for her use, is drawn by one of the three elephants sent by the King of Siam, as a tribute to the Chinese sovereign. It is simply a large Peking cart, probably little more comfortable than those we see commonly in the street. The two wheels, however, are placed far back to lessen the jolting, but, in the absence of springs, a foreigner would think it a clumsy vehicle at best. Still, it is very ornamental, with yellow satin top, golden buttons, black tassels at the four corners, and yellow trappings for the elephant.

When the messengers from the palace arrive, the bride and her whole family receive them on their knees, after which they stand with faces toward the east. A eunuch from his majesty carries the royal seal and marriage certificate, and, with much ceremony, lays them on their respective tables, on the north side of which the bride stands with a lady of high rank on either side. One of

* Authority consulted, *Ta Ching Hin Tien* or *The Great Manchu Imperial Book of Rites.*

these ladies causes the girl to kneel while she unfolds and reads to her the marriage certificate, and unwraps the royal seal, placing both in the hands of the maiden. The other lady then commands her to arise, which she does; then kneeling three times, knocks her forehead nine times on the ground, in token of submission to the royal will.

Now the time has arrived for her to leave her mother's house, perhaps never to return. The women of her family kneel in the court; the father and brothers accompanying the bridal procession to the outer gate, kneel there. The bride is seated within the royal chariot, the curtains closely drawn, and escorted by the eunuch, four ladies of rank before and seven behind the chariot, all on horseback, followed by many great officials and their attendants, she bids farewell to her home.

As the imperial wedding procession passes through the street, no eye is permitted to gaze upon it; every window and door is closed. Immense mats are placed as screens at all the cross roads, and two men, carrying long knives, go before to clear the way. Soldiers also are stationed on either side to guard the imperial *cortege*, and a band of music with mournful tone, announces the progress of the bride through the city.

At last, the procession reaches the palace, and the ladies assist the future Empress to alight. Her veil is laid aside, and her hair, which has been coiled in a knot on top of her head, is taken down and carefully brushed. The hair on each side her temples is pulled out, making a square forehead, distinguishing the married lady from the girl. The ornaments given by the Emperor are arranged in Manchu style on top of the head, and her royal garments are brought forth for the final step in this very queer wedding. She wears a flowing robe of satin, decorated with phœnix and dragons, in the finest of handwork, all of imperial yellow. Her hat, exquisitely embroidered with gold thread, is adorned on top with a button consisting of four layers of pearls and three phœnixes made of gold leaf. On the head of each phœnix are three more pearls, while in front and on either side the hat, are more birds, more pearls and a diamond of remarkable brilliancy.

Arrayed in robes of state, with beating heart and downcast eyes, the maiden for the first time meets her lord and master. She is but a child, if rumor speaks correctly, only fifteen years of age, and a stranger to him, who for the future will exercise over her all the authority of a capricious temper. Fortunately, for her, he is young, too, and perhaps has not yet learned how to scorn a woman or to treat her as a plaything. The boy and girl sovereigns are seated, and two ladies of rank approach them with golden wine cups. These they hold to their lips as if to drink, and, without tasting, set them on the table. This is the last significant step in the wedding ceremony.

Meanwhile, the male relatives of the bride partake of a feast in the palace, and the ladies are invited to a similar festal board spread in the house of the Emperor's aunt; but at neither banquet do bride or groom appear.

The second day after the marriage the Emperor and Empress pay their respects to the Empress Dowager, and knock their heads before her on the ground. The third day, escorted by high officials, in two separate companies, they again visit the former Empress, and, as before, knock their heads on the ground at her feet.

That same day, the Emperor ascends the throne, a dragon-shaped chair of state. The band of music leads, and men with whips beat the steps leading to the palace to announce that his imperial majesty is seated in his audience room. The grand officials prostrating themselves, present the Emperor with a paper congratulating him upon the joyful event. The bride makes her appearance, also prostrates herself, and knocks her head before the monarch, still seated on his throne, then meekly retires to her private apartments, where she, too, receives congratulations. This over, a proclamation is issued, announcing to the empire the fact of the ceremony completed. Finally, all the subordinate provinces send their congratulations to Emperor, Empress and Empress Dowager.

PEKING, CHINA. *Mary J. Lowrie.*

Letters from the Front.

"OUT WEST."

Mrs. J. M. Condit wrote from Los Angeles, California:

"Los Angeles is a peculiar field. The Chinese quarters are neither large nor attractive in any way. The larger number of women are of the very lowest grade of their civilization. Before coming into mission work I thought life was either good or evil, in generic terms, but since seeing the Chinese woman's life, I find many nice distinctions even in an evil life. For example, here is a wife who is only an idolater. She is chaste, a kind mother and, socially, well thought of by her friends. She has to be reached through long encrusted superstitions and customs. Her married daughter (or slave girl), has, added to her superstitions, a weak, childish, ignorant mind, with a violent temper, and generally unhappy disposition. Another class, and by far the larger, is made up of viciously wicked women. You do not realize just how difficult it is to reach such with the Gospel. After association with low Americans, Mexicans, and Spanish, you can scarcely expect them to even comprehend one feature of our pure, clean Gospel."

Miss Fetter writes from the Omaha Mission:

"Fifty-one little and big dark-skinned children, with darker minds are under my care. There were twenty-five at one time with a bad form of sore eyes. These I treated two or three times per day —a very unpleasant and laborious duty." No wonder they hoped the disease would soon "get round."

Miss Fetter wishes "we could have the offered services of one of those lively evangelists to stir up these slow people. I know it is the Lord's work, and He can bless, in His time, but I believe active, energetic labor is often needed to arouse dead souls to life. * * * There are a few good devout Christian women, who are the salt of this church and tribe."

SOUTH AMERICA.

Miss Kuhl has written thus amiably from Sao Paulo, March 29th, 1887:

Dear Woman's Work: You always meet with a warm welcome in our Sao Paulo home. We like your punctuality, too. You always show your cheerful face just as we are racking our brains over articles for our ever-growing Mission Band, and your well-arranged items save us hours of hard labor. All that is necessary is to make you speak Portuguese! How do you like it? If there is any human nature at all about you, you must like it, for you are so highly appreciated. Sometimes you reappear in print in your new language in the "*Missionario Juvenil*." We certainly are under great obligations to you, and feel ashamed of ourselves when we think how much we have received from you, and how little we have offered in return, but you are an old and tried friend, and we know your patience.

Hospitality Leading to Conversion.

Sao Paulo is mourning the death of one of her prominent citizens. We have reason to believe he died in the faith. Fifteen years ago a little band of ministers met to lay plans for evangelical work in this province. It was in the rainy season and the ranche provided for the meetings was not comfortable. The Baron had a *fazenda* near, and as he was about to leave for his home in Sao Paulo, kindly offered the ministers his house. It was accepted and at the close of the Convention a special meeting was called to pray for the Baron and his family. Like sweet incense those petitions remained before the throne, and showers of blessings are coming down from the Hearer and Answerer of prayer.

One daughter, a thoroughly educated Brazilian lady, wife of a physician, professed her faith, and with her seven lovely children was baptized. Several others seem to be earnest Christians. For a long time the Baron was opposed to the new

religion, and it is said tried to make his children promise they would not become Protestants in his lifetime, but during his last illness Sr. Modesto, visited him several times, and conversed with him on justification by faith in Christ.

The bishop came but was not admitted to the chamber of death; neither were he nor the priests permitted to officiate at the funeral. The daughter, dressed in deep mourning and carrying beautiful wreaths of flowers, walked to the grave, though it is not the custom for ladies in Brazil to go to cemeteries on the occasion of the interment of their friends. The Baroness is a lovely lady, and is also interested in the Gospel. Pray that the love of Christ may be shed abroad not only in the hearts of this family, but in those of many others of like influence and position.

SYRIA.

A Favorable Reversion.

Mrs. F. W. March, of Tripoli, was able to say in March last:

We are encouraged with the hope that the Government which has been every year more and more unfriendly to our educational work, will hereafter *close no more schools*, and will even allow us to re-open those which they have already closed. Our Consul in Beirût has been hard at work in our behalf, and his efforts seem likely to prove successful. In one village not only was the school closed, but the local Governor went so far as to forbid all religious gatherings, even the meeting of two persons to read the Bible together! The preacher and the owner of the house where the Protestant meetings were held, were imprisoned, and threats of yet more serious consequences following, if meetings were continued, alarmed the little band of believers. But in the midst of their persecutions the Governor, a drunkard and very wicked man, became involved in a quarrel and shot a man of prominence, for which act he lost his office and was thrown into the common prison at Tripoli. As we have heard of no further trouble in the village, we infer that his successor is less unfriendly to the Protestants. God takes His own methods in delivering His people from the hands of their oppressors, but in some way or other deliverance is sure to come to those who put their trust in Him.

A Good Pastor.

In that village work is especially encouraging. The preacher is a spiritually-minded man, poor in this world's goods but rich in faith; with little learning from books, but taught of the Spirit; with little strength and few talents in himself, but strong in the Lord and in the power of His might. He is a powerful influence in his community, and many souls are continually becoming convinced of the truth, as a result of his simple, earnest labors. The people of that region are of quite independent character, and were supporting their own school before it was closed by Government.

JAPAN.

A Nation Going to School.

Mrs. Fisher wrote from Osaka in February:

The missionaries are beseiged to teach here and teach there, classes of men and classes of women, all eager to learn what will help them to reach the civilization of Christian nations. It is a grand time to get hold of the people, and while we teach them Christian civilization, teach them about Christ and His power to save.

A member of the North Church has a class of *thirty women* whom she instructs in sewing, knitting and the Bible. Mr. Fisher was teaching English and the Bible to a class of *ten lawyers*, intelligent men, but thought he must give up the class to concentrate himself on the growing boys' school, of seventy pupils; but the lawyers said they would come to the boys' school for their lessons.

Miss Milliken writes in the same strain from Tokyo, March 8th:

We decided to open a morning class for beginners in English. It now numbers about forty. Most of the members are *young married ladies*. As you know, young Japan is all alive on the subject of the "education of women," just now, and many of the progressive young men of the capital are eager to send their wives to school. These young wives and mothers from Ban Cho families are a class of people we have long been anxious to reach. They come from nine to twelve, and study the Bible and English. I never saw more enthusiastic pupils, nor did livelier teaching.

Will not the ladies pray for this class? They are many of them most sweet and interesting, and all in positions to make their influence felt, were they Christians.

Of the girls' school which Miss Garvin and Miss Antoinette Warner opened in Osaka last fall, the latter tells the same story as in the other letters from Japan. They begun in September in their own house with sixteen pupils. At the date of writing, March 15, they had fifty-seven pupils in a rented house, and the numbers were rolling up. Miss Warner says:

The women are as eager to avail themselves of an education as the girls. From the first, we have had a woman's class, and have arranged a two years' course for them in the Japanese elementary studies. By request, we teach foreign cooking and sewing. *Twelve married women belong to the cooking class*, which is taught once a week. They get the dinner and eat with us, thus learning table etiquette. * * * * *

We are praying and hoping that the need of our girls' school building may be laid upon the heart of some of the Lord's people in the home land, that we may have what we need so much. We want to make the school strictly a boarding-school, and to have the new building accommodate a hundred pupils. As we see the possibilities that lie before the school if we could do this, can you wonder our hearts sadden at the thought of waiting?

We looked at a lot the other day, that suits us well, both as to size and location, but we turned from it regretfully because we could give no hope of purchasing it. The lot is for sale now at $900. It will be difficult, I think, to find another that answers our purpose so well in every respect, but this is the Lord's work, and we leave it all to Him.

This is the first year Government has sanctioned the Bible as a text-book, and this fact is only one sign of the change of its attitude toward Christianity. We lift our hearts in thanksgiving to God for this.

Training School for Nurses. And a View.

[The following letter has been regretfully postponed until now.]

Miss Anna K. Davis wrote from Tokyo, in January, concerning the Training School, of which Mrs. True has charge, in the Ban Cho district:

I am the very one to give you an account of the Training School premises, being located on the spot. On the additional lot are the preparatory kindergarten and nurses' schools. Being much larger than the lot on which the main school stands, it is not in the least crowded, and the departments, though near together, do not clash.

I room in the addition which was put on the original Japanese house, and rejoice in a "view." It is a very suggestive one, for if I look *down*, there is a garbage box and other accessories of a kitchen entrance; but if *up*, glorious Fuji, which is now a snow-mountain, looking like a pale, white ghost before breakfast, but a mass of gold when I come back after prayers. All the while the bed-making process is going on, I steal glimpses, and when I start down to school, there is an inspiring view at the gate as one looks down the street.

School Gains and a Returned Pastor.

The school is very full now, 170 or more, and though there has not been the same interest there was three years ago among the girls in spiritual things—some became Christians last year—we see great changes for the better in others, and a constant leavening process among the newer ones. It is wonderful what a good-will they show about the domestic work, no complaints being heard even in this coldest of winter weather. Not having steam or other heating apparatus, hands get stiff and ache, and chilblains come, but the cleaning up goes on quite merrily notwithstanding. The work, or something, is building up their constitutions, and we have no more of those sore eyes that used to be such a trial.

Did you see Mr. Tamura in America? He is working away with immense enthusiasm; has had a call to his former charge, and is settled down for a long pull and a hard one. It is wonderful how he stepped right in, taking up everything at once, and appreciating to the full the grand opportunities. Interesting prayer-meetings began on his return, in his church, and during the Week of Prayer he preached every night to a full house a series of Gospel sermons. His people went out after prayer-meeting and worked to get in their friends and others—not so easy for some at New Year's time. A number of men would stay to the inquiry meetings afterwards, some coming forward voluntarily to confess their need of a Saviour, in response to Mr. Tamura's appeals.

CHINA.

The Grace of Giving.

Mrs. Butler who has remained in Ningpo since the death of her husband and son last year, wrote March 23d. Do not these multiplied instances she gives, put our offerings to the blush?

We think our church here proves its "faith by its works" in giving of its poverty to the spread of the Gospel.

Most of the girls in the boarding-school are children of very poor parents, and have nothing for spending money except what they can lay aside by denying themselves meat and dainties on certain days. Besides this there is a small sum distributed among them once a year as reward for work in the sewing-class. This sum this year was less than $1.50 for twenty-six girls. The largest sum received by any of them was 100 cash (less than 10 cents). Not more than four hours after I gave the money, the girls handed in their names with the sum affixed which they desired to give to the Lord's work. I was amazed to find the amount returned to me exceeded the sum I distributed by 235 cash. One dear girl who has not money enough to buy the simplest ornament, not only gave the 100 cash she received as a reward, but added 100 more which had been paid her for a little embroidery done during vacation. Another poor girl whose mother is a widow, and has *absolutely* nothing except what is got by denying herself food, gave fifty cash more than the 100 she received for a reward. Another *very* poor little girl of thirteen years gave forty cash. I am quite free to say these sums would be to our Ningpo girls

what the same number of cents would be to the poorest children in our home churches. Besides, these children rarely fail to give a weekly offering in the Lord's house; this is their annual offering.

Some instances told me by the different pastors about the self-denying offerings of certain poor members of their flocks, are very touching. A widow who goes from house to house as a seamstress, gets fifty cash (not five cents) and her food, for a day's work. She has not steady employment, only averaging about 200 days' work during the year. Out of this scanty sum she makes it a rule to give 3,000 cash a year to the Lord, and if at the end of the year she has anything on hand, she returns it to the Lord as a free-will offering. It is only the poor who will give so large a proportion as one-third of their living.

One of the women who gives so liberally is one of the former pupils of our boarding-school. She gives from three to four thousand cash a year and this she makes by doing small jobs for her neighbors. Another poor widow gives in the same proportion. Apparently she has not enough to sustain her, and yet she manages to give more to the Lord than many who have enough. One of the elders of our Ningpo church is a cheerful giver. He said: "In former years I gave according to the amount of money which I had gained during the year. (He is a carpenter.) Sometimes I had a larger and sometimes a smaller sum to give to the Lord's work. But as I came to know more of the Lord's goodness, I began to give a certain sum. Last year I had no assurance of work; indeed I knew there would be no large jobs, so I began to look where I could cut down my expenses, but when I came to my annual offering to the Lord's work, *I could not deny myself the pleasure of giving the usual sum*, and do you know, in one way or other I have had work: the Lord prospered me in ways unexpected."

PERSIA.

Mrs. H. J. Torrence wrote from Teheran in February, of the difficulties in getting land for the proposed hospital (which since her writing have all been happily overcome). She says:

In a land where there are no stable laws, no archives or registry of deeds, a dozen persons may seem to own the same piece of land, and each awaits his turn to become powerful and turn the present owner out. We don't care to become a thirteenth owner, so the other twelve have to give quit-claims. Mr. Torrence hopes to build the central part of the hospital this summer, but the funds are insufficient. Our U. S. Minister, Mr. Pratt, who is a physician and surgeon, and has had considerable hospital practice, has interested himself greatly in this work; has written to the President and his Cabinet, and himself made a contribution.

Miss Dale and I have been carrying on meetings with the Jewish women and children on Saturdays. They didn't even know the story of Creation, nor The Flood. I have been telling them these Bible stories, and Miss Dale draws lessons from the New Testament and the life of Christ. During this cold, snowy weather, their fanaticism does not permit them to kindle a fire, although they lay the wood and bring the matches for our Mussulman servant to light the fire. They dress very insufficiently. I have never seen one with a stocking on, and their dresses scarce cover the knee.

I hold that when the Board sends us out at so great expense, we have no right to break down our health by over-work. Better ten years of moderate service, than rush five years and go home broken down. I believe in the end much more work would be done and more satisfactorily. In pursuance of this idea I do less work than any lady here, but at the end of over five years, and with not great strength to begin with, I am in good health, excellent spirits, and never expect to go home on account of poor health. I try to do what my strength will allow, and leave the rest undone if need be. God can take care of the loose ends better than I can, and the care should be cast upon Him.

INDIA.

Miss Christine Belz wrote from Etawah, February 8, 1887:

On the very day you wrote, I, for the second time, left my native Germany for India. * * *

I left Bombay by the mail train, traveling day and night, and arrived at Etawah on the 15th of December, late at night. I thanked the Lord for His kindness shown me during my absence, and for bringing me safely back.

The day after my arrival many, especially Native friends, came to welcome me. Mr and Mrs. Tracy, who were out on a tour of itineration, came also in to give me a welcome. The two Bible-women, who were to look after my zenana schools in the city, have done their work to my satisfaction, and Mrs. Tracy also visited these schools.

About twelve women and girls had read those books of the Old Testament taught in the schools: Genesis, the first 20 chapters af Exodus, the Psalms and Proverbs; after that they had read one of the Gospels, and at their particular request, after I had examined them I gave them the whole New Testament. In all the zenanas I was heartily welcomed. The same kind reception I experienced in almost all the villages. In some of them, near Etawah, the women knew I had gone home, but in others, farther away, the women, on seeing me, generally asked how it was that I had not been with them for such a long time.

Home Department.

THE MONTHLY MEETING — July.

Scripture Text, Prov. iii, 29.— Devise not evil against thy neighbor.

Scripture Reading, Luke x, 25-37.

"What is meant by our neighbor we cannot doubt; it is every one with whom we are brought into contact, he or she, whomsoever it be, whom we have any means of helping."

General Topic.— WORK AMONG THE INDIANS, THE CHINESE AND JAPANESE IN AMERICA.

For an outline of work of the Foreign Board among the N. A. Indians. (Refer to *F. M.*, July, '86.)

For woman's work among them. (Consult Annual Reports of the Societies engaged, and letters from the field in *W. W.*, July, '86, etc., etc.)

Last July we were chiefly occupied with the Seneca Mission. While keeping up our interest there, and still bearing this Mission on our hearts in prayer, let us now study the Dakota Mission.

(Read Sketch of the Dakota Mission in 49th Ann. Report of Assembly's Board.) Name the stations and missionaries now employed. The first missionary commissioned to the Dakotas? Sketch of his life. Semi-Centenial Retrospect. (*F. M.*, July, '85.)

Account of the founding of this Mission and the first workers under the American Board. Mr. Joseph Renville, the early friend of the missionaries. The Bible in the Dakota tongue. The first full Dakota that united with the Church. The first preacher. (Refer to chapters VII. and X. of the book entitled "The Gospel Among the Dakotas.")

A Converted Indian Brave. (*F. M.*, July, '86.)

Gifts of Dakota Women. (*W. W.*, Feb., '87, p. 30.)

What work for the Dakotas is carried on by the Home Board?

Mention other Missions to the Dakotas.

The Chinese in America. (Read "The Chinese at Our Doors," *W. W.*, Feb., '87, "Missions to the Chinese and Japanese," "Facts not to be Forgotten," *F. M.*, July, '86, "Must the Chinese Go?" *F. M.*, Aug., '86.)

Each Auxiliary will do well to be informed concerning work among the Chinese by its own Church or Society, and to learn interesting details concerning that in San Francisco by reading the Annual Report of the Occidental Branch.

An account of work among the *Japanese* will be found in 49th Annual Report of Assembly's Board, p. 152.

E. M. R.

OUR REPRESENTATIVE MEETING.

The annual union meeting of our five Woman's Foreign Missionary Boards, was held in connection with General Assembly in Omaha, Neb., Thursday, May 26th. Mrs. Douglass, President of the Board of the Northwest, presided. As that grand invocation, "Come Thou, Almighty King," rose from every heart and tongue, we were drawn consciously near to Him, in whose service and to whose honor the meeting was held.

Selections from Paul's words of cheer to the church at Colosse were read, and prayer offered. Mrs. Perine, of Omaha, welcomed the delegates and visitors in a most cordial manner, not only to the homes, both great and small, but to the hearts of the women of Omaha. Mrs. Collier, of Pennsylvania, voiced the feelings of every one present in a graceful response, and "Blest be the tie that Binds," fittingly concluded this part of the exercises.

We were brought at once face to face with our duty by a paper, upon "What is Foreign Missions' Rightful Share," sent by Mrs. Turner, of Philadelphia, and admirably read by Miss Henry, of the same city.

Mrs. Chatterjee, daughter of the first convert to Christianity in India, was then introduced. She spoke timidly, for it was her first appearance before a large audience; but in perfect English and with a graceful utterance, she told of woman's work for woman in India, and the hearts of her hearers were inspired to press forward to accomplish still greater results for our sisters so long enslaved by ignorance and the fetters of caste and degrading laws.

Mrs. Magill, of Iowa, in a paper on "Responsibility," made her auditors realize they are responsible for direct personal influence for foreign missions and for starting little rills of influence which may swell into mighty forces. She said the late Dr. Scudder, of India, became a missionary from reading a book given him by a patient whom he was treating, and to his wonderful work must be added that of his children and grandchildren.

When we learned that Mrs. Magill had

given a beautiful young daughter to service in Guatemala, we acknowledged her right to point out to us our responsibility, and when that daughter, who was present in the audience, sang "Not a Sparrow Falleth," many an unuttered prayer committed her to the God who cares for the birds of the air, but much more for his own dear children.

Mrs. Stryker, of Chicago, sent "The Story of one Short Life," to thrill and inspire to earnest deeds. This was read by Miss Hamill, of New Jersey, feelingly, and struck a chord of love and admiration for the hero, Samuel J. Mills.

Mrs. McKee told of the women and children of Ningpo, showing great changes wrought by forty years of missionary effort in that city. A young lady attired as a Chinese bride, attracted attention at this point. Mrs. Douglass explained that the robe was a *bona fide* bridal dress which the husband had stolen from his wife and pawned for opium, and which had been purchased by one of our missionaries.

An abundant and well-served lunch, provided by ladies of Council Bluffs and Omaha, occupied the noon hours, and promptly at two o'clock the exercises of the afternoon began.

Mrs. Cleland, of Kansas, gave a brief encouraging report of work accomplished by the Southwest Board.

Mrs. Robbins, of California, told of work done by the ladies of San Francisco, to redeem the Chinese women and girls who come to their shores. As she concluded, a "God speed" came from many an earnest heart, whose only utterance was to God.

The financial reports of the five Woman's Boards were read, showing a gain of $21,023 during the past year.

The Editor of WOMAN'S WORK sent a bright and interesting report of that magazine, which was received with great favor by the audience, as was evidenced by the sympathetic faces turned toward the reader. They were proud of their magazine, and determined to go home and press its claims upon all the non-readers of WOMAN'S WORK.

Miss Lombard, Editor of CHILDREN'S WORK, also sent a glowing account of what that little magazine is doing, and may do to educate the young people to love foreign missions and work for the Master in this department of service. She urged the co-operation of band leaders to make the circulation and reception of CHILDREN'S WORK as important as the collection of money.

Miss Poage, of Persia, spoke of the customs of that land of intolerance, where even yet the penalty of death lingers over any convert, from Islam to Christ, but where, in spite of law, Moslem men seek instruction from the missionaries, and Moslem women invite the "strange ladies" to visit them and bring "the Book" and read and sing and pray.

The following resolution which had been adopted by the General Assembly, and sent for our consideration, was read and unanimously adopted:

"*Resolved*, That so far as it is practicable, this day of prayer (first Sunday in November), be followed by simultaneous meetings in centres of influence throughout each and every synod, for a day and evening, for which synodical and presbyterial committees shall be instructed to make preparation and give expression as to place, speakers, etc., inviting the co-operation of Women's Boards, Bands, and Sunday Schools, scattering suitable literature to be furnished at the discretion of the Boards, and to make these occasions, as far as possible, memorable for spiritual power and practical utility in this centenary year of General Assembly."

After the singing of "Jesus shall reign," Mrs. Douglass spoke upon "The Year of Jubilee." No words can do justice in a brief report to this eloquent, soul-stirring address. She spoke of the great numbers of young men and maidens ready in this jubilee year, to go forth into the white harvest fields, and added, "Shall they go? Will you send them?" With prophetic voice she proclaimed the coming of a new era in missions; an era of large gifts from the rich; an era of dollars, not dimes; of thousands, not hundreds; of ten million dollars instead of the one million proposed by the General Assembly, for 1887–88. Faint streaks of the dawn are already visible, and by the eye of faith she saw approaching the

noonday of great gifts and great deeds for foreign missions.

The evening services were presided over by Dr. Roberts. Short addresses were given by Revs. Mr. Chatterjee, of India, Mr. McKee, of China, Mr. Martin, of Siam, Mr. Campbell, of Africa, and Dr. Labaree, of Persia. Dr. Mitchell followed with an address which caused fatigue to be forgotten, time to be ignored, and individual interests and desires to be merged into the one overmastering wish to give, to spend, to live for Foreign Missions.

CHICAGO. *E. G. P.*

THE Central Presbyterian Church paper, of Cincinnati, lately contained an interesting account of the important part taken by one member of that church, Mrs. E. C. Dawes, in preventing the expulsion of the Persian Mission, in 1880.

Our missionaries had relieved many Kurdish villages, during a famine in 1879. Accordingly, when, in the following year, a Kurdish army attacked Oroomiah, the Sheikh befriended the Mission, which, on that account, became the object of suspicion to the Persian Government. The following brief outline, explains the case.—

Telegram one afternoon in Cincinnati paper, that missionaries in Persia were in danger of their lives; Mrs. Dawes prompt decision that the U. S. Government *must* interfere; appeal to her husband, then through his brother in Congress, to Secretary Evarts; (as the United States had no representative to Persia then), letter from Mr. Evarts to Mr. Lowell, in London, requesting him to ask the kind offices of the British Government. Sequel: The Oroomiah Missionaries summoned to Persian headquarters, and instead of the expected sentence of expulsion, protection offered by order of the Shah.

It is said that if Mrs. Dawes had delayed *a single day*, it would have been too late.

The whole number of telegrams and letters comprising the diplomatic correspondence between the United States, British and Persian Goverments in relation to the protection of these fourteen missionaries, was fifty. They have been compiled into a single executive document.

CURRENT LITERATURE AND MISSIONS.

THE RUIN OF AURANGZEB, or, THE HISTORY OF A REACTION, Sir Wm. W. Hunter, K. C. S. I. *The Nineteenth Century*, May, 1887.

THE OPENING OF WHITE RIVER SCHOOL (Lower Brulè Agency), Elaine Goodale. *The Independent*, May 19, 1887.

LIFE IN NEW GUINEA, Rev. James Chalmers. *The Sunday at Home*, May, 1887.

A TOUR IN JAPAN, Capt. V. Brinkley, R. A. *The Fortnightly Review*, May, 1887.

MISSION WORK IN CHINA, Rev. Edward A. Lawrence. *Andover Review*, May, 1887.

MEXICAN NOTES, Charles Dudley Warner. *Harper's Magazine*, May and June, 1887.

AROUND THE WORLD ON A BICYCLE, Thomas Stevens. *Outing*, May and June, 1887.

THE MAN WITH THE WONDERFUL BOOKS, Jacob Chamberlain, M.D., D.D. *The Independent*, June 2, 1887.

Woman's For. Miss. Society of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

CORRESPONDENCE with Missionaries, Mrs. C. N. THORPE, Mrs. S. KNEASS, and Mrs. C. E. MORRIS.
Candidates will address Mrs. C. E. MORRIS.
Correspondence concerning special objects, Miss M. D. PURVES, and Mrs. J. DE F. JUNKIN.
Correspondence with Presbyterial Societies, Mrs. D. R. POSEY; with Auxiliary Societies, Miss S. W. DU BOIS; with Young People's and Children's Bands, Mrs. J. R. MILLER.
Treasurer, Mrs. JULIA M. FISHBURN.
Send all letters to 1334 Chestnut St. Phila.
Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

NEW LEAFLETS.

THOSE who were present at the Annual Assembly in Cleveland, will be glad to hear that Mrs. C. P. Turner's admirable paper on *What Is Foreign Missions' Rightful Share?* has been printed as a leaflet, and is ready for sale, *price 2 cents*, 15 *cents per dozen.* Those who were *not* at Cleveland will be still more glad to hear of this leaflet, as they *now* will have an opportunity of reading, digesting and assimilating this portion of the many good things that were prepared for our annual feast.

WE have also in press *Five Cents in a Tea-Cup*, a capital story for auxiliary and young women's meetings. The price cannot be announced at present, but it will be safe to send 5 cents, and we will see that you get more than the worth of your money.

THE OCCIDENTAL BOARD shows signs of growth in foreign missions not unlike that in nature of which we hear so much in California. By the division of Sacramento a *new Presbyterial Society* is gained, *Stockton* by name, which promises not to divide but multiply workers. A fine report comes to us from the Young

People's Presbyterial Society of San Francisco, now eighteen months old, telling of its quarterly meetings and high hopes. The Board, in addition to its stirring annual reports, prints an occasional leaflet which is well worth sending for. The latest, called a *Sketch of Ah Yute*, may be had by sending to 933 Sacramento Street, San Francisco.

ARE Miss Cort's book on Siam, published by Randolph, and Miss Johnson's *About Mexico*, published by the Board of Publication, finding their way into our Presbyterial and private missionary libraries? They deserve a place there.

OUR missionaries asked for a more detailed account of the Annual Assembly than newspaper reports usually give. Mrs. (Loring) Taylor wrote such an account and Dr. Allison gave four columns of the *Pittsburg Banner* to it, and mailed a copy to every missionary on our roll.

THE return of our President, Mrs. Schenck, came just at the time of the monthly prayer-meeting, May 17, and her first service was as the leader of that meeting. It is needless to say that we would all have had it so, and that it was a time of rejoicing and giving thanks. The attendance was large, and there were choice flowers by way of welcome, than which there were "none more beautiful," she said, "even in California."

With new strength, faith and devotion she takes up the responsible duties of her office, and asks the prayerful support of all who hope for her success.

WE had a pleasant call last month from Mr. and Mrs. Pollock and their little daughter Gertrude, on their way home from India. The long journey was almost over, and, instead of wearying, it had greatly revived and strengthened them. Mr. Pollock was hopeful of speedy restoration to health. For the present they will rest quietly in their old home in Washington, Pa., where they may be addressed. It was gratifying to be assured again by them of the high estimation in which WOMAN'S WORK and *Children's Work* are held by our missionaries, and to know that "they cannot bear to miss a single number."

OUR standing commtttee on Foreign Correspondence is in receipt, from time to time, of delightful, sisterly letters from those who are engaged in the same work in Great Britain and on the Continent. A recent letter from Glasgow tells of a new department made by the Ladies' Society of the Free Church of Scotland. They have sent out to India Miss Rainy as their deputy to visit all their mission stations and to get at the heart of the work as those at a distance never can, believing that she will strengthen the hands of the missionaries and on her return will stimulate the home workers.

"Already the burden of her song is 'more prayer, more prayer,' and we have resolved to add an extra half hour to our monthly meeting, for special supplication."

NEW AUXILIARIES.

Cincinnati Presbytery, Cedron, Felicity.
Erie Presbytery, Clarendon.
New Brunswick Presbytery, Bethany Church, Trenton.

NEW BANDS.

Pennsylvania,	Mercer, First Church, Boys'.
"	Warren, Arbutus.
"	Centreville, Young Ladies'.
"	Clintonville, "
"	" Children's.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S. E. COR. RANDOLPH AND DEARBORN STS., CHICAGO, ILL.

Correspondence with missionaries in
Africa and Syria, Mrs S. H. PERRY.
China and Japan, Mrs. H. F. WAITE.
Persia, Mrs. N. B. JUDD.
Mexico, S. America and Siam, Mrs. A. D. WHEELER.
India, and among the North American Indians, Miss M. P. HALSEY.
Correspondence concerning special objects, Mrs. N. W. CAMPBELL.
Correspondence with Auxiliaries, and concerning organization, Mrs. GEO. H. LAFLIN and Mrs. N. D. PRATT.
Correspondence concerning candidates, Mrs. H. T. HELM.
Remittances of money to Mrs. C. B. FARWELL, Treasurer.
Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

AT this quiet season, when people in the country are rejoicing in the prospect of an abundant harvest and those in the cities have gone out for a little rest from the heavy burdens of the year, our minds are comparatively free and we have a little quiet time to let the leaven of love for our Saviour and our fellow-men rise in our hearts. Even those of us least favored have that Saviour. We must not rest until we have given a knowledge of Him to the world, until we have furnished the ways and means for these 1,500 young men and women, who are only waiting for orders to go out and take with them the "glad tidings."

You cannot send them without *giving more money than you have given in the past.* Bear that in mind, and plan accordingly. Oh, how it hurt us to send back the petitions which came to us with such pitiful appeals from

India, China, Africa, to begin new work—boys' schools, girls' schools, to commission Bible-readers, saying: "*We cannot take them*, the pledges from societies will not warrant the undertaking."

Do not forget that this year we want to raise just one-half more than we did last year. Do you know how much that will make? $100,000. How can you do it? By looking to *yourself* first, *every one.* Give half more yourself first, and then see that your society as a whole does the same. The debt of the Board is all paid, *all* PAID, and now every extra dollar means new work, *advance.*

How many in your society can spare *two cents per week* in addition to your regular gifts? I do not believe there will be a single negative reply, perhaps you can make it *five.* Count up how much this will be a year for you, and then multiply it by the number of members in your society, and the result will make you think it is worth trying.

I know of one society, I wish I might mention names, whose president selected three assistants to visit all the ladies in the church, asking them each to pledge ten, twenty, thirty cents, or as much larger amount as she could afford each month in addition to her regular gifts. They worked a few days only, and at the next meeting of the society they reported an aggregate pledge of $150 from this source.

If your society should try this plan, you should appoint some one to collect this pledged money, and turn it over to the treasurer.

Perhaps some original person may think of a better plan than the above; if so, send it on and we shall be glad to publish it. But whatever the method, begin at once, for if you lose even one month, at a dollar per month for 1,500 societies, the loss is just as many dollars as societies, or, $18,000 in the year. Do not be discouraged because your society is small and the members poor. You can increase in the same proportion. A hundred small societies giving five dollars each last year, if they double their gifts, will, by a very simple arithmetic, give a thousand this year. Is not that worth working for?

WE are greatly indebted to the CENTURY Co. for the beautiful collection of hymns presented to us for use at our Annual Meeting at Davenport. They did much to make the music inspiring.

SEE THAT some one in your society is appointed to have the care of this magazine. We want to hear of some one in every Presbytery who will be ready when called upon to write something bright and practical for publication, and we want some one in every society to add names to the lists of subscribers. The magazine is far more widely distributed in the East than in the West, and we must increase our lists; 4,000 is not enough out of a list of 14,000 subscribers for the whole Northwest, with its thirteen or fourteen states and territories, when Pennsylvania alone subscribes for 3,700. That does not average above two and two-thirds magazines to each society. Let some one in every society take the matter in charge, and the balance will soon change.

THE BOARD of the Northwest is about to issue a series of Missionary annals, comprising biographies of the great heroes of missions, and histories of the thrilling deeds which have converted nations to the Gospel of Christ.

These will contain from 90 to 150 pages, in paper covers. They will be sold for 18 cts., and in cloth for 30 cts., including postage. Two of these, *The Life of Robert Moffat*, by M. L. Wilder, and *Woman and the Gospel in Persia*, by Rev. Thos. Laurie, D. D., are now for sale at Room 48, McCormick Block, Chicago, Ill. We commend them heartily to young and old, to Sabbath-schools and missionary libraries, to all who look with hope for the coming of the Kingdom.

NEW AUXILIARIES.

Union, Ill., W. M. S. and Band, Mrs. Grow, Sec.
Cairo Presbytery, Sumner, Ill., W. M. S. and Boys' Band, Mrs Milburn, Sec.
Woodstock, Ill., Y. L. S., Miss Ella Avery, Sec.
Knightstown, Ind., Y. L. M. B., org. April 3d, Miss Grace Watts, Sec.
Maumee Presbytery, Bryan, O., West Bethesda Ch., Y. P. S.
" " Grand Rapids, O., Children's Cir.
Mt. Pleasant, Ia., Band, in charge of Miss Lawson.
Sparta, Ill., "Davie's Friends," in charge of Mrs. R. H. Rosborough.

Women's Board of For. Miss. of the Presbyterian Church,

NO. 20 NORTH WASHINGTON SQUARE, NEW YORK CITY.

A half-hour meeting for prayer and the reading of missionary letters is held at the rooms every Monday, commencing at two o'clock. All interested are invited to be present. These meetings are not held during the months of July and August.

COPIES of the Seventeenth Annual Report are for sale at the rooms, price 15 cents. It has also been freely distributed among the officers of all auxiliary organizations, with the hope that it may be carefully read and considered by those who have it, then loaned to those who have it not, and afterward discussed by all. With the interest thus gained must come increased effort in the work of foreign missions in the year now commencing.

Mrs. Hawkes writes from Hamadan, March 18th, of the joy and happiness they find in their work — not one of them would change it. The school for Jewish girls, under Mrs. Alexander's care, is prospering. Mrs. Hawkes herself has five Mussulman boys, who come to read with her in the afternoon. Four other boys from the school come to her for a half hour's drill in English composition four times a week. She has also some classes in Miss Montgomery's school, and these duties, with the "Station Meeting one afternoon — the Bible Class another, and the Woman's Prayer-meeting on Friday," with the making and returning calls, and the many unclassified duties of mission work, make a busy life.

Miss Annie Montgomery feels that we overstated her case when we represented her as moving to the new house "without doors, windows or staircase." She says with few exceptions the doors and windows were in, and Mr. Hawkes had tried his very best to get locks and bolts on them. Now that spring has come, she thinks the stairways and all the work will be quickly completed.

Miss Leete writes from Tokyo, April 6th, that the school is having a week's vacation and Miss Bigelow had gone with Miss Reade and Miss Youngman for that time to Atami to recruit. Spring house cleaning was going on at the Seminary, and the noise of brooms and hammers resounded. Twenty girls remained during the vacation.

Another letter, written April 19th, mentions the number of pupils in the Seminary as 112, and speaks of the desire on the part of some Japanese "savants" that the written and spoken language in Japan should be the same. Up to this time Chinese has been the language of "letters," and a knowledge of this language necessary for any attainments in scholarship. Should this reform be carried out and the colloquial become also the written language, many of the duties of our missionaries would be simplified.

Mrs. Youngman sends to us from Atami, where she is taking a course of hot water baths, hoping thus to conquer her rheumatism. She asks our prayers that if it be God's will she may return to perfect health, that she may labor long among the Japanese.

Miss Ball, Versailles, N. Y., May 6th, says she is glad to be back among the Senecas again, and hopes speedily to get the Mission house in order, and settle down to regular work.

Among the pupils at the Bellevue Training School the next winter will probably be one of the nurses from the hospital in Tokyo, where Miss Reade has had charge.

New Auxiliaries.

Presbytery of Buffalo, N. Y.
The Whatsoever Band, Portville.

Presbytery of New York City,
Children's Society of West Presbyterian Church.

Presbytery of Rochester,
Boys' Mission Band, Brick Church, Rochester.
King's Messengers, First Presbyterian Church.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 Washington Place, Troy, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Indian Territory, Miss M. C. Eddy, Glenwood, Troy.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McClure, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. Page, P. O. Drawer, 1657 Cohoes, N. Y.

It is hoped that before this magazine reaches its readers, our long promised Mite boxes will be ready for distribution. Societies, Bands, Sabbath-school classes or individuals can have them by applying to the corresponding or District Secretaries.

Our new Leaflet, "Enrichment in Utterance" is earnestly commended to the conscientious and prayerful consideration of such Societies and Bands as cannot support a prayer-meeting. It is to be distributed this month, and will no doubt be in the hands of our members before they see this page. If more copies are wanted, they can be had upon application to the District Secretaries. The Annual Report will also have been sent, and we think in arrangement, general interest and mechanical execution it compares favorably with any of its predecessors. Certainly on one point it has never been excelled. Its Treasurer's Report never included as many contributors, or covered as large receipts before.

After assuming the obligation for $3,000, for the work in Hainan, at last year's Annual Meeting, our officers requested all such Societies and Bands as had no special object, to devote their funds to that object for the year, and the cheerful acquiescence which was yielded to this request resulted in a most gratifying success.

But now the stimulus of that special effort is removed, it may be desirable to furnish objects to the different Societies and Bands which have asked for them, and a list of such as can be had has been furnished our officers, and will be sent to those who wish it. Many of our Societies have decided to work for the general cause of Foreign Missions, and where the interest and contributions can be sustained without the incentive of a special object, the plan is a good one. But even in such cases, a monthly study of the various fields, with personal letters from loved missionaries, seem necessary to sustain the interest; and to many Bands of young beginners the knowledge that their efforts will result in clothing and educating some particular child from whom they can often hear, whose photograph they own, and whose letters are often read in their meeting, seems to be an educator, as well as a motive not to be despised. So long as these special objects are simply sub-divisions of the great work undertaken by the Assembly's Board, assigned to us by them, undertaken solely at their suggestion, (and the Society of N. N. Y. has never undertaken anything not so suggested) there is no reason why we should not enjoy the added interest and zest they give to our work.

But let us not forget the thought so beautifully presented by Mr. Bainbridge in closing his address at Glens Falls. After all, the main spring of our zeal and activity in the work of missions, at home or abroad, must not be our pity or our love for those who are less favored than we.

Such feelings we ought to have, and will have, if we truly love the Master; but these feelings alone would not sustain our protracted efforts, or keep alive our zeal. Sincere love for Christ, a desire to give all our love and service for Him who died for us, must be the vital, living centre from which our efforts flow.

Mrs. H. V. Noyes, of Canton, China, with her two sons, is at home, enjoying a much needed rest. We trust that home air and home care will so thoroughly restore her strength that we may reap great benefit from her labors in the home field, where it sometimes seems as if our missionaries were more needed than at the front.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 Olive Street, St. Louis, Missouri.

Meetings are held at the Presbyterian Rooms, 1107 Olive Street, second floor, on the first and third Tuesdays of each month, at two P. M. All interested in Missions are invited to be present.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive St.; Miss Agnes H. Fenby, 3116 Lucas Ave.

Foreign Corresponding Secretary: Miss S. E. Marks, 1107 Olive St.

Treasurer: Mrs. Daniel Kuhn.

At our mid-monthly meeting in May a letter was read from our missionary, Miss Jessie F. Bell, M. D., of whose medical skill and success in upholding the banner of the cross for us in India we have been so pardonably proud, which filled our hearts with sympathy for her, and disappointment in our own behalf. Contrary to her hope and desire, the acclimating process has not been a success with her, and upon the advice of her physician and the urgent entreaties of her friends she has made sudden preparation for a return to America. It is hoped by this course to overcome the hepatic and nervous difficulties which endanger her life, or at least threaten to reduce her to permanent invalidism. Truly, the Lord's ways are not our ways. And yet He doeth all things well. We can not order better than He. Blessed be His name.

We have at our disposal some copies of Miss Cort's book on Siam. Price, $1.75. The price is low when the style and value of the book are taken into consideration. A four page map, prepared by Dr. Cheek and beautifully finished in colors, is a valuable feature.

We can furnish missionary jugs, barrels and fruit banks for the use of our Mission Bands. The last named are quite popular among the little folks, who like to gather pennies during their summer vacation for a Harvest Home Festival in the interest of their Mission Band in the fall.

In addition to leaflets of our own publication, we have a good supply of many whose names are found in the lists published by other Woman's Boards.

List of S. W. B. Publications.

	Cts.
A Penny a Week and a Prayer	2
Korea	2
Directions for Making Maps	2
Exercises for a S. S. For. Miss. Meeting	2
Help for Korea	Free
How to make a Successful Meeting	3
Lessons the Heathen may Teach Us	3
Medical Missions	2
Pitchers and Lamps	2
Preparation for the Master's Work	1
Sixth, Seventh, Ninth and Tenth Annual Reports, each	10
Thanksgiving Ann	Free
The Value of Small Gifts	2
Unemployed Talent	2
What does God Want for Africa?	2

New Auxiliaries.

St. Louis Presbytery, Poplar Bluff, Mo.
Palmyra Presbytery, Brookfield, Mo., Y. P. S.
" " " Children's Band.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from April 1, 1887. (Concluded.)

[PRESBYTERIES IN SMALL CAPITALS.]

CLARION.—Beechwoods, 50; Emlenton, Y. P. Soc., 13.55; Leatherwood, 8; Pisgah, 30, 101.55

DAYTON.—Bath, 2.75; Blue Ball, 18.75; Camden, 15.90; Clifton, 75, Y. L. B., 70; Collinsville, 2; Dayton, 1st, 77, Y. L. B., 95, S. S., 25, George Coan Bd., 12; Dayton, 3d St., 385, Y. L. B., 100, S. S., 50, Busy Bees 9; Dayton, 4th, 30.75; Dayton Memorial, 25, Y. L. B., 50, A Friend, 50, Golden Rule Bd., 10; Dayton, Park, Y. L. Soc., 112, Young Gleaners, 50; Eaton, 5; Franklin, 39.25; Greenville (pr. off 5), 35.50; Hamilton, 195.25; Middletown, 42, Willing Workers, 39.47; New Jersey, 10.07, S. S., 5.28; Oxford, Female College, 45; Piqua, 68.48, S. S., 35.36; Seven Mile, Olives, 30; Springfield, 1st, 140, Willing Workers, 45, Y. L. B., 53, Jesus' Lambs, 40, Mrs. Miller's cl., 30, Boys' Bd., 35.51, S. S. 61.43; Springfield, 2d, 45, S. S., 22.50, Earnest Workers, 17.78; Troy, 50, Y. P. Soc., 18.75; Xenia, 75; Yellow Springs, 22.50, 2,472.28

ELIZABETH.—Mrs. Manning, 22.77; A Friend, 5, 27.77

ERIE.—Belle Valley, 20; Cambridge, 44, Y. L. B., 26.46, Bartlett Bd. 1.18; Cochranton, 14.55, Y. L. B., 10, S. S., 1, Worthy Workers, 5; Conneautville Bd., 31.36; Cooperstown, 29, Helpers, 10; Corry, 25; Edinboro', 12.61, Willing Workers, 15; Erie, 1st, 157, S. S., 57; Erie, Central, 185.01, Mary T. Minor Bd., 100, Mrs. Burrows' cl., 3.50; Erie, Chestnut St., 23.76; Y. L. Soc., 17.50, S. S., 2.50, Cheerful Givers, 5; Erie, Park, 200, Y. L. Soc., 92.90, Coral Workers, 25; Fairview, 25.70; Franklin, 40, Mrs. Eaton, 25, Lily Bd., 47, S. S., 47.28, Inf. Sch., 9.24, Boys' Bd., 3.42, Y. L. B., 14.75; Fredonia, 5, Band, 15; Georgetown, 4.85, Busy Bees, 2.61; Girard, 40.88, Cheerful Givers, 3.02; Gravel Run, 7.75, Y. L. B., 20; Greenville, 151.66, Y. L. Soc., 25, Eunice Critchlow Bd., 16; Harbor Creek, 14.55; Harmonsburg, 11.64; Jamestown, 13, Fleming Bd., 23; Kerr's Hill, 19.55; Meadville, 1st, 14.55, Y. L. Soc., 25; Meadville, 2d, 34.03, Y. L. Soc., 30, Little Helpers, 6; Mercer, 1st, 32.07, Cheerful Workers, 25, Band, 11.46; Mercer, 2d, 34.25, Y. P. Soc., 25; Milledgeville, 7.76; Mt. Pleasant, 22.12, Y. L. B., 6, Apple Blossoms, 4.50; North East, 154.42, Willing Workers, 26.45; Oil City, 1st, 105, Y. L. Soc., 25; Pleasantville, 15, Y. L. S., 4, S. S., 5.50, Little Workers, 5; Sandy Lake, 53.19; Springfield, 62.94, Susie Cross Bd., 26.39; Stoneboro', Willie Perry, 3; Tidioute, 112.52, Helping Hands, 25; Titusville, 715, Y. L. Soc., 60, Alexander Bd., 100, Cheerful Helpers, 15, S. S., 23.65, Inf. cl., 3.17; Union City, 15.52, Y. L. Soc., 11 62; Utica, 10.84; Venango, 7.76; Wattsburg, 27.66, Y. L. Soc., 1; Warren, 283.70, Y. L. Soc., 100, S. S. 40, Birthday Jugs, 22.62; Waterford, 29.72; Waterloo, 11.15; Presbyterial Collection, 70.54, 4,160.33

LACKAWANNA.—Athens, 29, a legacy, 11, Willing Workers, 10; Canton, 15; Carbondale, 41.51, Mite Gatherers, 34.33, Willing Workers, 13, Pansy, 17.98; Coalville, 32.11, Gerald F. Dale Bd., 3.81; East Canton, 11.50, Penny Helpers, 15; Franklin, 20; Great Bend, 30; Harmony, 29.17; Hawley, 17.50, Hopeful Workers, 15, Inf. cl., 2; Honesdale, 38.50, Mizpah Bd., 40, Soldiers of the King, 5.55; Kingston, 41 25; Langcliffe, 35.80, Moosic S. S., Nassau Bd., 17.43, Livingstone Bd., 26; Monroeton, 18.50; Montrose, 107.64; Nanticoke, 11.15, Freewill Bd., 3, S. S., 3.25; Nicholson, 2.24, Olive Br., 3.63; Orwell, 16; Pittston, 50, Parke Bd., 77; Bethel, 10; Plymouth, 41.60, Light Bearers, 5, Wide Awake, 2, Y. L. B., 40; Scranton, 100, Juv. Assoc., 125, Lowrie Boys, 41.20, Seek and Save, 30.32; 2d, 249.26, Boys' Bd., 50; Green Ridge, 86.60, Early Reapers, 25, Mary Campbell Bd., 30; Washburn St., 22.60, Gleaners, 9.52, Kefr Shima Bd., 24.25; Shickshinny, 21.85, S. S., 43.60; Stevensville, 12.75, Little Reapers, 1.75, Youths' Bd., 7.50; Susquehanna, 30, Mite Gatherers, 12.41, Y. P. B., 11; Towanda, 60.80, Overton Bd., 7.50, Stewart Bd., 7.50; Troy, 20, Birthday Bd., 5.15; Tunkhannock, 29.60, Mrs. H. D. Mills, 50; Wells and Columbia, 4.50; West Pittston, 45.50, Y. L. B., 43; Wilkesbarre, 1st, 100, Mrs. Loops' Bd., 30, Y. L. B., 20; Wilkesbarre Memorial, 50, Whosoever Will Bd., 30, Willing Workers, 15; Wyalusing, 1st, 10, Wyalusing, 2d, 17.60; Wyoming, 39.10, Bd., 15, S. S., 15, Y. L. Circle, 25; Towanda District, 10.10, 2,524.91

NEWCASTLE.—Port Penn S. S., 5.82

NEWTON.—Andover, 10.45; Asbury, 15.12; Belvidere, 1st, 75, Willing Workers, 30, Primary Cl., 25; 2d, 6.75, Go Forward Bd., 10; Blairstown, 50, Kuhl Bd., 25, Blair Hill Bd., 25; Bloomburg, 35.40; Danville, 18; Delaware, 6.60, Agapé Bd., 18; Hackettstown, 18.50, Christ's Workers, 25.25, Helpers, 6; Harmony, 37.65, Y. L. Bd., 15; Knowlton, 10; Marksboro, 20; Newton, 79.10, Y. P. Bd., 7.22; New Village, 13; Oxford, 2d, 75.55; Phillipsburg, 105; Phillipsburg, Westminster, 22; Stewartsville, 22.50; Stillwater, 8; Washington, 50, 865.09

NORTH PACIFIC BRANCH.—Albina, 2, Children's Bd., 2; Portland, 1st, Julia Lindsley Bd., 30; Calvary, Sunset Bd., 40.50; Salem, 5, 79.50

NORTHUMBERLAND.—Bald Eagle and Nittany, 5.25; Bloomsburg, 17.35; Buffalo, Cross Roads, 6.47; Buffalo, Mifflinburg, 4; Danville, Grove, 7.35; Elliott Aux., 8.25; Holland Run, 2.47; Jersey Shore, 3.15; Lewisburg, 8.50; Lock Haven, 4.90; Mifflinburg, 1st, 3; Milton, 8.50; Muncy, 8; Northumberland, 5; Shamokin, 6; Sunbury, 11.20; Williamsport, 1st, 12; 2d, 21; 3d, 3.95, 146.34

OCCIDENTAL BOARD.—Alameda, 15.15; Los Angeles, 12 50; Mendocino, 13.20; Gilroy, Star of Hope Bd., 45; Napa City, 50; Oakland, 100; San Francisco, 1st, 121.25, In His Name Bd., 150; Westminster, 10.15; Light House Bd., 41.86, Peace Soc., 20; Santa Monico, 2.50, 581.61

PHILADELPHIA.—Atonement, Little Helpers, 5; Bethany, 116, Mr. Wanamaker, 50, Heralds of the Cross, 40; Calvary, Humphrey Bd., 50; Chambers, 200; 1st, 477.33, Albert Barnes Mem. Bd., 115; Holland, 74; Old Pine, Early Blossoms, 30; 2d, 426, Beadle Bd., 100, Morning S. S., 50, Afternoon S. S., 25, Early Blossoms, 25, Star of the East Bd., 25; South, 40, Earnest Workers, 45; Southwestern, McCurdy Bd., 55, John McLeod Bd., 30, Little Workers, 12.50; Tabernacle, 120; Tabor, Little Helpers, 10.60, Gleaners for the King, 10, Messengers of Light, 15, Shining Lights, 17.26; 10th, 3, Birthday Bd., 12; Union, 30; West Spruce St., S. S., 100, Inf. Cl., 40, a lady, 50, Busy Bees, 30; 10th, Mrs. S. Foering, 2; Wylie Mem., 60, 2,515.69

PHILADELPHIA CENTRAL.—Alexander, 231.50, Adult S. S., 101.24, S. S., 11, Alexander Boys, 18, Treasure Bd., 6.50, Free Will, 3; Arch St., 175, Mrs. C. P. Turner, 26, Mizpah Bd., 25, Joy Bells, 20.25, King's Gardeners, 15, King's Soldiers, 8; Bethesda, 219.25, Anna M. Eva Bd., 22.50, J. B. Dickson, 2.50, S. S., 155.17; Bethlehem, 42.76; Central, 103.36, Pauline Bd., 45, Central, 35, Laughlin, 45, Hope, 36, Messengers, 102; Cohocksink, 238.60, Golden Links, 50, Miss'y Workers, 20.22, Messengers of Light, 24; Columbia Ave, 45, Y. L. B., 30, Buds of Promise, 9.46; Green Hill, 125; Johnstone, a few ladies, 15.50; Kensington, 1st, 39; Mantua, 45, Y. L. B., 80, Berean Bd., 70.50, Little Stars, 12.82; Memorial, 99.75, Lilies of the Field, 15; N. Broad St., 400, Mrs. Hogg, 75, Y. L. B., 180, Harper Bd., 50, Young Soldiers, 13; Northminster, 170.23, Y. L. B., 50, R. H. Fulton Bd., 66.77, Boys' Bd., 16, Morning Star, 5, S. S., 36, Primary Dept., 50; Olivet, 50, Olivet, Graham Bd., 9, Inf. Sch., 20; Oxford, 522, Y. L. B., 75, Colfelt, 23, Guthrie. 15, Willing Workers, 14, F. L. Robbins Bd., 70, S. S., 104.38; Princeton, 424.96, Y. L. B., 50, Fullerton Bd., 230, First Fruits, 30, Day Dawn, 43, Princeton Bd., 35, Henry Bd., 87, Hastings Bd., 25; 1st Ch., N. Lib., St. Paul Bd., 15; Spring Garden, 46, Christian Workers, 50, Buds of Promise, 16, S.S., 34; Temple, 50, Temple Workers, 27, Busy Bees, 50; Tioga, 43; West Arch St., 181, Young Men's Bd., 20, King's Daughters, 17, Soldiers of the King, 19, Carrier Doves, 70, Y. P. B., 145, 6,091.80

PHILADELPHIA, NORTH.—Abington, 105, S. S., 40, Y. L. B., 12.50; Ann Carmichael, 36; Ashbourne, 5.55; Bristol, Basti Bd., 40.45; Chestnut Hill, 135, S. S. Cl., 12; Doylestown, 37.50, Willing Workers, 4.25, Andrews Bd., 14.18; Forestville, Band, 11; Foxchase, Island Empire Bd., 3; Frankford, 1st, 40; Germantown, 1st, 125, Mite boxes, 11, Watchers, 100, Eliot Boys, 82.25; Market Sq., S. S., 40; Huntingdon Valley, 37.22, Y. L. B., 5; Jeffersonville, 40, Collins Bd., 1; Jenkintown, Grace Bd., 15; Leverington, 4; Manayunk, Legacy of Mrs. Jane Keeley, 50; Morrisville, 10.40; Mount Airy, 16; Newtown, 67.85, Kate Craven Bd., 12, Harvesters, 36.43, S. S., 24.29; Norristown, 1st, 135.69, Band, 20; Central, 34; Pottstown, 25.50; Thompson Mem., 50, 1,439.06

PITTSBURGH AND ALLEGHENY COM.—Allegheny, 1st, Earnest Workers, 15; North, Hodge Bd., 5, Louise Bd., 60; Beaver, Y. L. B., 41; Bakerstown, 23; Bethany, 2; Chartiers, 93.37; Emsworth, Little Branches, 8, Glasgow, 6.95; Oakdale, 8.32; Pittsburgh, 2d, Adelaide Howard Bd., 87.55, McKibben Boys, 11.26, John C. Lowrie Bd., 6.25; 3d, 113; 6th, 125; Park Ave., 34.02, Gleaners, 63.86; Shadyside, 39; Sharon, 29; Sharpsburg, 87.45, Y. L. Soc., 36; Swissvale, 116, Band, 40, Y. L. Branch, 50; Cash, 11.51, 1,112.54

PORTSMOUTH.—Ironton, Y. L. B., 19.72, Olive Branches, 25; Jackson, 18; West Union, 11, 73.72

REDSTONE.—Belle Vernon, 38.30, Happy Bd., 19; Brownsville, 50; Connellsville, 73.05, Johnston Bd., 6.05, Y. L. C., 37.61; Dunbar, 63, Loring Bd., 49.44; Fayette City, 5; Laurel Hill, 24.50; McKeesport, 76.50, Band, 73, Cheerful Gleaners, 50; Mt. Pleasant, 62.70, June Bd., 26.25; Reunion, 52.89, Layyah Bd., 32.96; Mt. Vernon, 30; New Providence, 25; Rehoboth, 17.50, Willing Workers, 16, Webster Circle, 5; Scottsdale, 7.85; Tent, 27, Busy Bees, 5; Uniontown, 22.50, 896.10

ST. CLAIRSVILLE.—Barnesville, 20, Sowers in Hope, 15.15; Beales ille, 21; Bellaire, 1st, 75., Y.L.B., 12.50; Bellaire, 2d, 50, Loring Bd., 30, S. S., 31.32, R. M. Brown Bd., 25; Bethel, 11.80; Buffalo, 50; Cadiz, 110.80, Earnest Workers, 87, Saviour's Jewels, 7.42, Heart and Hand Boys, 25.85; Caldwell, 11.50; Cambridge, 65, Y.L.B., 51, Noyes Bd., 12; Coal Brook, 5; Concord, 47; Crab Apple, 51.55; Farmington, 13.17, Cheerful Givers, 2.68; Freeport, 30, Master's Jewels, 20.60; Kirkwood, 50.45, Azalea Bd., 57.25, C. C. Hays Bd., 40, Class of Boys, 8.70; Lore City, 24, Workers for Jesus, 6; Martin's Ferry, 49.57, Lilies of the Valley, 60, Chalfant Boys, 50; Morristown, 26.65, Ruthian Bd., 12; Mt. Pleasant, 37.30, King's Messengers, 33.42, Little Gleaners, 5.91; New Athens, 26.55, Y.L.B., 42; Olive, 18; Powhatan, 4.20; Rockhill, 5.75; Senecaville, 15, Precious Jewels, 5; Short Creek, 10.65, Links and Strands, 25.25; St. Clairsville, 60.88, Coral Gatherers, 50, Rob't Alexander Bd., 13; Washington, 46.65, Wayside Gleaners, 20, Day Dawn Bd., 10; West Brooklyn, 35, 1,731.53

SHENANGO.—Mt. Pleasant, 45; Newport, 12; Pulaski, 16, 73.00

STEUBENVILLE.—Bacon Ridge, 39; Beech Spring, 13; Bethel, 34.13; Buchanan, 10.90, Corbett Bd., 10; Carrollton, 25, mem. off., 10; Corinth, 34; Cross Creek, pr. off., 5; Dennison, 25.76; E. Liverpool, 31, mem. off., 15.80, Cheerful Workers, 25, mem. off., 12, Buds of Promise, 7, Y. P. B., mem. off., 1.23; E. Springfield, Mrs. J. W. Hamilton, 5; Harlem, 20; Hopedale, 31; Linton, 16; Long's Run, 7.50, Y. L. B., 7.76; Monroesville, 7.50, mem. off., 9.35, Children's Bd., 3; New Hagerstown, 10; New Philadelphia, 2.25, mem. off., 6; Oak Ridge, 10; Richmond, 21.70; Ridge, 15, Oasis Bd., 27; Salmonville, 12, mem. off., 4.75, Band, 3; Scio, 13.75, Mrs. Mack's Cl., 1.25; Steubenville, Old, 30, mem. off., 2.02, Whatsoever, 7.85; 1st, 16, mem. off., 25, Busy Bees, 25; 2d, 124.25, mem. off., 25, Y. L. B., 15, mem. off., 5, Kings' Servants, 10, mem. off., 6.52, Idaho Bd., 20, mem. off., 25; Steubenville, Fem. Col., 12.50; Still Fork, 6; Two Ridges, 15.75; Uhricksville, 19; Waynesburg, mem. off., 5; Wellsville, 78.28, mem. off., 10, Morning Star Bd., 18; Yellow Creek, mem. off., 9.70; Salineville, 18.06, 1,061.56

UNION.—Caledonia, 1.24; Eusebia, 2.15; Hebron, 4.53, Band, 3.05; Hopewell, 2; Knoxville, 31.84; Madisonville, 1.50; New Market, 16.60; Shanondale, 4; Rockford, 5; Spring Place, 1.05, Band, 1.01; St. Paul's, 5; Maryville, 2d, Band, 14.20, 97.17

WASHINGTON.—Allen Grove, 10; Claysville, (pr. off., 10), 97, Aftermath Circle, (pr. off., 10), 75; Cove, (pr. off., 26), 55,80, Mrs. Oris Cl., 6; Cross Creek, (pr. off., 12), 103, Loring Bd., 25; Cross Roads, 17; E. Buffalo, 76.35; Fairview, 12; Forks of Wheeling, (pr. off., 18), 76.50, Bessie Shaw Bd., 20, Boys' Excelsior Bd., 20; Frankfort, 21.18, Willing Workers, 2; Hookstown, 13; Lower Buffalo, 25; Lower Ten Mile, 25; Moundsville, 30, Busy Bees, 4; Mt. Olivet, 18; Mt. Pleasant, 25; Mt. Prospect, 50; New Cumberland, 117.50, Myrtle Bd., 12.50; Pigeon Creek, 42.22; Three Springs, 20; Union, 5.20; Upper Ten Mile, 12.50, Busy Bees, 40; Washington, 1st, (pr. off., 25.75), 176 24, Cornes Bd., 25, June Rosebuds, 17.57, Seminary Bd., 60; 2d, 33.32, Y. L. B., 28.59, Pansy Bd., 14.23, Boys' Bd., 6.25; Waynesburg, 35, Boys' Cl., 10, Y. L. B., 10, S. S., 35.25; Wellsburg, (pr. off., 5.25), 29.45, Mackey Bd., 3.43, Y. L. B., 28.72, S. S., 9.03; West Alexander, (pr. off., 73.34), 109.16, S. S., 40, Loring Circle, 40, Hold the Fort Bd., 24; West Liberty, 21, Cunningham Bd., 10; Wheeling, 1st, 147.31, Cherith Bd., 20, Sidney Ott Bd., 44.94; 2d, 45.76, Carleton Circle, 15; 2d, 15, Beach Glen Bd., 23.36; Wolf Run, 2, 2,136.36

WELLSBORO.'—Wellsboro', 10.30, S. S., 1.86, 12.16

WEST JERSEY.—Atlantic City, 32, Seaside Bd., 75; Blackwood, Bd., 85; Bridgeton, 1st, 46.38, Golden Circle, 45, Standard Bearers, 25; 2d, 79.92, Y. L. Soc., 50.75; West, 106, Willing Workers, 39; Camden, 1st, 27.15; 2d, 65.77; Cape May, 23.08; Cedarville, 15.47; 1st Ch., S. S., 37.50, Willing Helpers, 25; Clayton, 64.59; Deerfield, 50, Elfie Bd., 25; Glassboro', 7.50, S. S., 14.81; Greenwich, 100, Willing Workers, 40; Mary's Landing, 5; Millville, 27, Parke Bd., 23.45; Pittsgrove, 34.68, Y. L. Soc., 46.61; Salem, 5, Young Gleaners, 50; Wenonah, Forget-me-not Bd., 65; Woodstown, 18.65, Ogove Bd., 4.19; Woodbury, 59, 1,418.50

WESTMINSTER.—Centre, 65; Chestnut Level, 27.06; Columbia, 125; Lancaster, Band, 37.50; Leacock, 30; Little Britain, 25; Marietta, 46; Middle Octorara, 20; Piqua, 36; Pine Grove, 40; Slateville, 44.18, Band, 15; Stewartstown, 47; Strasburg, 6; Union, 33; Wrightsville, 21.60; York, Calvary, 25; 1st, 125, Niles Bd., 44, 882.34

WEST VIRGINIA.—Fairmount, 11.45; Grafton, 16.50, S. S., 11.50; Morgantown, 28, Anna Hunter Bd., 19; Parkersburg, 18.20, Mary Campbell Bd., 7.50, Buds of Promise, 22; Gnatty Creek, 6.65; Ravenwood, 8.25; Sisterville, 8, 157.05

WOOSTER.—Ashland, Rays of Light, 3.50; Dalton, 15; Mansfield, 1; Orrville, 2.50; Savannah, 15, Y. L. B., 30; Shreve, 9; Wooster, 1st, 45, Wayside Workers, 2; Wooster, Westminster, 6.50, Y.L.B., 3.50, Good Intent S.S., 6 67, 139.67

ZANESVILLE.—Brownsville, 23.57; Chandlersville, 20.43; Clarks, 17; Coshocton, 26.90, Nassau Bd., 7, Cary Bd., 7, Little Helpers, 53 cts.; Dresden, 25; Duncan's Falls, 15; Fredericktown, Y. P. Aid Soc., 10; Granville, 7.90, Earning Givers, 13; High Hill, 16; Jefferson, 16; Jersey, 31; Keene, 18; Madison, 24; Martinsburg, 16; Mt. Pleasant, 75 cts.; Mt. Vernon, 28; Mt. Zion, 15, Sarah K. Bell, dec'd, 1, Busy Gleaners, 10; Muskingum, Y.L.B., 5.50; Newark, 1st, 21.84, Y. P. Soc., 30; 2d, 184.61; New Concord, 21.25, Pleasant Hill Bd., 15.66, Miss. Circle, 12.82; Norwich, 16; Pataskala, 26; Uniontown, 6.30; Utica, 12.21, Helping Hands, 3, Y. L. B., 7.40, Boys' Band, 5.11; Warsaw, 12.75; West Carlisle, 9.20; Zanesville, 1st, 10, Mayflowers, 5, Eager Gleaners, 2; Putnam, 32.45, Y. L. B., 10, Coral Workers, 3, Mrs. C. Potwin, 25; 2d, 90.71, Y. L. B., 10, mite boxes, 9, Golden Rule, 20.17, 969.37

MISCELLANEOUS.—Conshohocken, Pa., Mrs. J. G. Symmes, 1; Etawah, India Jennie W. Tracy, 1; Phil'a, Anonymous, 10; A Mite Box, 1.05; Interest on Lapsley Legacy, 50. Donaldson Legacy, 24, M'Creary Legacy, 40; Interest on Medical Fund, 312.50, on Deposits, 150.04, 589.59

Total for April, 1887, - -	$52,288.27
Total for Year, - - - -	129,719.30

Receipts from May 1, 1887.

ATHENS.—Nelsonville, 7.50; Tupper's Plains, 6, 13.50
BALTIMORE.—Baltimore, Central, Mrs. Wm. Dugdale, 50.00
CARLISLE.—Harrisburg, 1st, 1.50, Macedonian Bd., 100, Band of Trust, 6, 107.50
CLEVELAND.—Cleveland, Collection at An. Ass'bly, 293; Case Ave., Mr. P. M. Ozanne, 20, Mrs. P. M. Ozanne, 50; Collamer, Ainanoub Circle, 75.65, 438.65
HUNTINGDON.—Sinking Creek, 46.66
MONMOUTH.—Burlington S. S., 25.00
MORRIS AND ORANGE.—East Orange, 1st, S. S., 50; Mendham, 1st, 85.90; Orange, Central, 112.75; South Orange, 40; St. Cloud, Willing Workers, 15, 303.65
NEW CASTLE.—White Clay Creek, 28.50
NORTHUMBERLAND.—Bloomsburg, 5.00
OCCIDENTAL BOARD.—Los Angeles, 79.50; San Francisco, Larkin St., 16.50, 96.00
PHILADELPHIA.—Old Pine St., May Blossoms, 15; Tabernacle, 20; 10th, Y. L. B., 8, Birthday Bd., 13.20, 56.20
PHILADELPHIA CENTRAL.—N. Broad St., Mrs. W. A. Solomon, 30.00
PORTSMOUTH.—Manchester, 3.69, Willing Workers, 1.24; Portsmouth, 1st, Y. L. B., 30, Sandy Spring, 5, 39.93
SHENANGO.—Petersburg, 12.00
STEUBENVILLE.—E. Springfield, 11.80; Richmond, 17, 28.80
SYNOD OF THE COLUMBIA.—Albany 5; Astoria, 5.75, Corvallis, 5; Tacoma, Willing Workers, 15, 30.75
MISCELLANEOUS.—Bridgeton, N. J., Mrs. E. H. Reeves, 25; Camden, S. C., Mrs. N. E. Brown, Mrs. Larick and Miss Shannon, 2; Cleveland, O., Mrs. W. B. Porter, 2; Philadelphia, Pa., Mr. Everett Stewart, 150, Mrs. Jane Page, 10, a friend, 1; Yankton Agency, Dak., Mrs. J. P. Williamson, 10, 200.00

Total for May, 1887, - - - $1,512.14

The amount as acknowledged in the May WOMAN'S WORK, from Summit Aux., Lehigh Pby., should have been $15 instead of $5. That from Beloit, Mahoning Pby., $9.13 instead of 6.40.

The Young Ladies of Erie Presbytery have sent a Christmas box to Miss Cora Bartlett, Teheran, Persia, valued at $137.62.

Mrs. JULIA M. FISHBURN, *Treas.*,
June 1, 1887. 1334 Chestnut St., Phila.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to May 20th, 1887.

CEDAR RAPIDS.—Cedar Rapids, 1st, 50; Scotch Grove, S. S. cl., 70 cts., 50.70
CHICAGO.—Arlington Heights, 4; Austin, King's Workers, 2; Chicago, 1st, 2; 2d, 67; 3d, 530.53, Seed Sowers, 30, Boys' Band, 7.50; 4th, 105, Y. L. S., 32.70, Ladies' Bible Cl., 7.75, Mothers' Mite Soc., 3.54, Howe St. Mission Cl., 2; 6th, 15; Church of the Covenant, 13.90; Hinsdale, Mrs. Linsley, 2; Lake Forest, 10.75; University Soc., 15, Y. L. S. 12, Steady Streams, 6.87, 869.54
CRAWFORNSVILLE.—Delphi, Legacy Mrs. M. Patton, 250.95
DENVER.—Cheyenne, 50, Annie Lauchlin Bd., 10; Laramie, 10; Longmont, 5, 75.00
DETROIT.—Detroit, 1st, a friend, 30; Westminster Ch., 5; Southfield, Mrs. W. S. Jeffrey and Mother, 5; Ypsilanti, 25, 65.00
FREEPORT.—Galena, 1st, 5.00
IOWA CITY.—Muscatine, 30.00
LANSING.—Homer, 10.00
LIMA.—Ottawa, 17.10
NIOBRARA.—Hartington, Earnest Workers, 5.00
OTTAWA.—Aurora, S. S., 6.25; Ottawa, Y. L. S., 8.60; Rochelle, 25; Waltham, 16, 55.85
PEMBINA.—Bathgate, Y. L. S., 15.20, S. S., 95 cts.; Hyde Park and Bay Centre, 19; Devil's Lake, 3.50, 38.65
ROCK RIVER.—Geneseo, 4.50, Morrison, Y. L. F. M. S., 12.50, 17.00
ST. PAUL.—Duluth, Mrs. Sherwood, 35; MacAlister, 7.50, Golden Rule Bd., 5; Minneapolis, Bethlehem Ch., 3.40; Andrew Ch., S. S., 32.92, Little Rain Drops, 13.62; Bloomington Ave. Ch., 20; Westminster Ch., 69.52, Gleaners, 25; Shiloh Ch., 5; Red Wing, 2, S. S., 40.53; St. Paul, Central Ch., 50, Y. L. S., 31; Goodrich Ave. Ch., Boys' Band, 25; House of Hope Ch., 75; Shakopee, 8.61; Stillwater, 28.14, 477.24
WHITEWATER.—Connersville, Mary Tate, 5.00
MEMORIAL FUND.—By sale of Life of Mary M. Campbell, 1.89
MISCELLANEOUS.—Offering at Annual Meeting, (including $100 th. off., but not the 152.50 which belonged in last year's acct.) 200.09; Minnesota Junction, Wis., Mr. A. Voorhees, 10; Miss M. E. Hartwell, 2; Mrs. Henry Behoteguy, 5; Anon., 5.50; per Mrs. Judd, 5; Societies for pub. of report and letter, Lansing Pby., 90 cts.; Frankfort, Ind., 1; Muncie Pby., 2.50; Misc., 77 cts.; by sale of photographs, 9.50; by sale of leaflets, 76.13; by sale of Robt. Moffat, 9.18, 327.57

Total for month, $2,301.49
Mrs. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block.
CHICAGO, May 20, 1887.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church, from May 1st to June 1st, 1887.

BOSTON, MASS.—Boston, Columbus Ave., 25, Y. L. Bd., 20; Litchfield, N. H., 5; Londonderry, N. H., S. S., 16.10, 66.10
BROOKLYN.—Brooklyn, Classon Ave., 75.83; 1st, 19.60, Y. L. Bd., 17, Girls' Bd., 20; 2d, Y. L. Bd., 15; Throop Ave., 16.67, 164.10
CAYUGA.—Aurora, Soc. for Christian Work, 25; Ithaca, Do-what-we-can Bd., 13, 38.00
EBENEZER, KY.—Lexington, 2d, Y. P. Soc. Cir., 25.00
GENESEE.—Attica, Mrs. J. H. Loomis, 30.00
MORRIS ANN ORANGE, N. J.—Morristown, Miss M. T. Baldwin, 25.00
NASSAU.—Glen Cove, 30.50, Little Workers Bd., 30; Newtown, 5.83, Helping Hand Bd., 15, 81.33
NEW YORK.—Adams Memorial, 50; Brick, a friend, 5; Church of the Puritans, C. C. C. mite boxes, 29.35; Fifth Ave., Legacy of Mrs. Jane McCall Sheldon, 500; Mt. Washington Valley (Inwood), 75; Phillips, Y. L. S., 5, 664.35
NIAGARA.—Youngstown, 1.00
NORTH RIVER.—Poughkeepsie, 215.12
ROCHESTER.—Brighton, Gould Bd., 10; Dansville, Humming Bird Bd., 25.75; Geneseo, 50; Rochester, Brick, 20; Central, 150; 1st, 15; 3d, Y. L. S., 25; Sparta, 2d, Agnes Aitken Bd., 9, 304.75
ST. LAWRENCE.—Adams, Y. L. S, 2.00
WESTCHESTER.—Bedford, Owens Bd., 10; White Plains, 24, 34.00
MISCELLANEOUS.—Cash, 11.20; sale of memorial of Mrs. Hubbard, 81; Friends, 5; Leaflets, 66.80; Leaflets sold at Ann. Meet., 39.05; Mite Boxes, 1.22; Winnsborough, S. C., Fairfield Normal Institute, Mrs. M. E. Fister's Bible Class, 4, 208.27

Total, $1,859.02
Total receipts from April 1st, 1887, 3,137 21

Mrs. C. P. HARTT, *Treas.*,
20 North Washington Square, N. Y. City.
Mrs. J. A. WELCH, *Assist. Treas.*,
34 West 17th St., N. Y. City.

DATE DUE

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JUN 15 1986

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